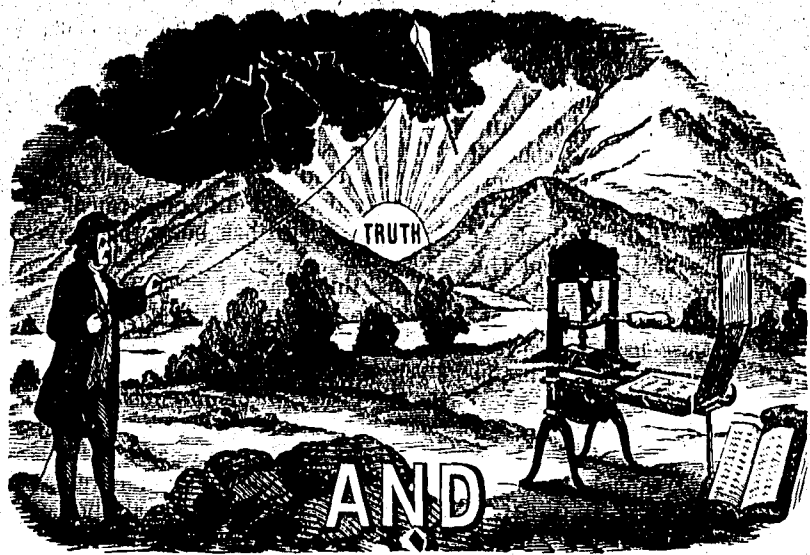


Mind



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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, January 3, M. S. 34.

SAADIAS-GAON.

I SALUTE YOU, SIR:—I was a Jewish teacher and writer, or what is termed, by you moderns, a paraphraser on the Old Testament, at Babylon, in the 10th century, A. D. These Arabic versions were copied from Onkelos, in what is known as the mixed Hebrew and Samaritan tongues, their original purport or real object had become, by that time confused by the alterations and interpolations made in them, to suit the views of the Rabbis of the various Jewish sects, who had paraphrased them. So much so, that the modern King James's version of the Old Testament is merely a patch-work of the Targums of Onkelos, Jonathan Ben Uzziel, Aquila and myself. They have mixed these to such an extent, that if an ancient Targum writer could now make his appearance in mortal form, with what he really did write, you would be ashamed to find how much of the Old Testament is the stolen history of Chaldea and Egypt; instead of having any real bearing upon Jewish history. The Jews have no history—or what may be termed real history—as a people, anterior to about 450 B. C. Prior to that time, their so-called history is made up of accounts of Chaldean and Egyptian heroes and myths. In ancient times all religions were composed by men, or principles, deified and transferred afterwards to represent some new star that had just made its appearance, or so alleged by the priests, about the date when the moral principle became understood, and its usefulness proven by test of mortal experience. As a spirit I have long felt it my duty to return here, when I could obtain the conditions to do so, and after proper preparation, contribute my mite towards promoting truth. And here I will make a statement to you which may be disputed, and by others laughed to scorn, and that is, that I, as a spirit, by spiritual vision saw exactly what is now taking place here to-night, to wit: You writing my communication, I controlling this medium, and this lady (Mrs. James) sitting here, thirty years before it was fulfilled here to-night; and I have been all that time learning the language that was necessary for me to express my ideas. My name when in this life was, Saadiah-Gaon.

[Wild Cat, the guide, said that this spirit was an Arabian Jew. We take the following account of Saadiah-Gaon from the Biographie Universelle.—Ed.]

"Ben Joseph Saadiah-Gaon, a famous Rabbi, born in 892 A. D. in Faioum, in Egypt. The name Gaon was a title of honor given at that time to the heads of academies, and which became extinct with the Academy of Babylon, in the eleventh century. This title was accorded to Saadiah, by Aben-Ezra, and other learned men, in a very particular manner, because of his rare merit. He had for his teachers the most celebrated men; among them a Carait, named Salomon Ben Jerucham, from whom he received instruction in literature, without adopting his religious opinions. In 927, his reputation for knowledge and good conduct was so well established and extended, that David Ben Zaccai, the chief of the Synagogue, cast his eyes on him, and called him from Egypt, to put him at the head of the Academy of Sora, (near Babylon), when he wished to restore it to its ancient splendor, that it had lost in the course of centuries. Two years had hardly passed before there arose a lively dispute between David and Saadiah. The latter threatened with death, took to flight, and concealed himself for seven years. It was in his retirement and during that period that he composed the greater part of his works. He only left his retreat to become reconciled to the chief of the Synagogue; and he died soon after, at the age of fifty years. Writers are not agreed as to the date of that event. Some say that Saadiah died in 941, and this is the most probable opinion; others fix his death in 942, and almost all Jewish writers have adopted the latter opinion. If we may believe Rabbi Petachias, the body of Saadiah was buried on Mt. Sinai, with that of Hai-Gaon. We have of this rabbinical doctor: 1st. 'A Translation in the Arabian tongue of the Books of the Old Testament.' This version although made on the Hebrew, is little esteemed. The interpreter often, without reason, departs from his original. He applied himself neither to throw light upon that which was obscure, nor to correct that which was vicious; and he appears to have known no rule of criticism. The Pentateuch, at first printed in Constantinople, in 1546, has been inserted in the Polyglots of Paris and London, but with some intercalating in the latter. The Prophecies of Isaiah, have been published by Prof. Eaylus; after the manuscript of the Bodleian Library and of Pococke, with the prefaces and the notes, Jena 1799—1791, 2 vols. in 8vo. Some philologists, among others Paulus, Pococke and Schnurrer, have thought they discovered different books of the Old Testament translated by Saadiah, as the Psalms, the Lesser Prophets and Job; but it is to be feared that they attributed to this Rabbi, the work of some other translator of his nation. 2d. 'Commentary on the Canticle of Canticles,' in Hebrew, Constantinople, with two other commentaries without date, Prague, 1609, in 4to. 3d. 'Commentary on Daniel,' in Hebrew, in the rabbinical Bibles of Venice, Basle and Amsterdam. These were not the only works of the kind that

came from the pen of Saadiah. Petachias, in his 'Itinerary,' assures us that this Rabbi had commented on the whole Bible, and that his commentaries were very highly esteemed throughout the East. 4th. 'Sepher Emunoth,' (Book of the Articles of Faith), composed in Arabic towards 933, translated into Hebrew by Juda Ben Saul aben Tibbon, in 1186, and printed at Constantinople in 1562, and at Amsterdam in 1628, in 8vo. Gagnier had prepared a Latin translation of it, that he proposed to publish with the Arabian and Hebrew texts; but he only gave a specimen of it, in 1717. This work, one of the most violent that had been written against the Christian religion, was divided into ten treatises; the eighth has been published separately under the title of 'Sepher append veappurkan,' (The Book of Redemption and Deliverance,) Mantra, 1556; Amsterdam, 1658, in 8vo.; Prague, without date. There exists a German version of it, composed by the editor, Dantzig, 1676 and 1681, in 8vo. The same year appeared a refutation of it, also in German, composed by the editor. Rabbi Berachia Ben Nitronai, has made a very exact abridgement of the 'Sepher Emunoth;' it is yet unedited. The Abby of Rossi speaks at length of Saadiah-Gaon and his book, ('Bibl. judaica. anti. Christ., p. 98: Mss. cod. hebr., nos. 83, 417 and 1283; Dizionario Storico, t. 2.") 5th. 'Quesita ac responsa de resurrectione mortuorum.' This book corresponds much with the seventh treatise of the 'Sepher Emunoth,' which bears nearly the same title; and was printed in the Medras, chap. I, 'Samuel,' Constantinople, 1517. 6th. 'Sepher Jetzira,' (The Book of Creation). It is a commentary in the Arabic language, since translated into Hebrew, and printed with the original; Mantua, 1592 in 4to. 7th. 'Meditationes contra Caraitas.' Although Saadiah had been the pupil of one Caraitas, this did not prevent him, from defending the rabbinical traditions and attacking their enemies. His master Salomon Ben Jerucham wrote against him a very sharp letter, and Joseph the Wise also. 8th. 'Sepher Goraleth,' (Book of the Fates), Amsterdam, 1701; Giessen, 1714, in 8vo. Wolf seems to doubt whether this work was by Saadiah Gaon. 9th. 'Odoth,' (Letters), a poem in which the author expresses how many times each letter of the Hebrew alphabet is found in the Old Testament. Elias Levita has published it in his 'Masoreth Hammasoreth.' Saadiah composed also praying hymns, etc., in the 'Machzorim,' (Book of Prayers), of the Jews and other books of little interest."

So says the learned Jean Labouderie. It would indeed be difficult to overestimate the value of that spirit communication, in any light it may be viewed. If it is not authentic and truthful, it would be useless to claim that any spirit communication can be shown to be either authentic or truthful. If we may believe the statement of this spirit, he, with his spiritual vision, foresaw for thirty years the circumstances under which that communication was to be given, and during that time he had been learning the language in which it was necessary to give it, so as to be understood. Soon after we became an avowed Spiritualist, we were told, through mediums who knew nothing of us whatever, that from the time of our early childhood we had been under spirit guidance and protection, and was under mediumistic development for the accomplishment of certain ends which the spirit friends of humanity designed to bring about through our co-operation with them on the earth plane of existence. What seemed to us then to be incomprehensible vagaries, have since become, to a large extent, accomplished facts. It would seem that it was no chance that brought about the meeting of ourself with Alfred James, nor of his making the acquaintance of Mrs. James, which this spirit tells us was necessary for him to give the above most important communication. We venture to predict that if ever the writings of Saadiah-Gaon are read by the light which that spirit communication throws upon them, the present version of the Old Testament will be found to be, as this spirit says, not copied from original Jewish records, but a patchwork of the Targums of Onkelos, Jonathan Ben-Uzziel, Aquila, and Saadiah-Gaon, which, as the returning spirit of the latter tells us, were, in the main, Hebrew-Samaritan versions of Chaldean and Egyptian legends, having no relation to the history of the Jews, so altered by Jewish Rabbins as to disguise their true origin and nature. And that concoction of Chaldean and Egyptian fictions is made the basis and ground-work of the Christian faith!! Our desire to know what it is that Saadiah wrote, is so strong that we will spare no effort to obtain that knowledge. The highway to the Temple of Truth is growing wider as we advance, and the light from the other shore of life is growing brighter at every step. Cheer up, Humanity, the hour of deliverance draweth nigh. The world was not destroyed in the Christian year just past, as seers and prophets foretold; and another year has dawned, that, unless all signs fail, will go out with noon-day splendor. Be of good cheer!—Ed.]

ARNOLD, (Abbot of Citeaux).

GOOD EVENING, SIR:—Long and weary has been my journey since leaving the mortal form. The curse of my spirit life has been remorse for being a fanatic and a bigot. May this fair earth never be cursed again by such things in human form as myself. Catholic Christianity has damned me deeper than the hell of the Grecian Pluto. Torments of conscience have been to me what no tongue could express. My deepest curses alight

upon those who made me what I was in mortal form, and my everlasting hate abide with those in mortal form who continue to teach the damnable doctrines that I taught. You will probably wonder who this is that speaks to you. I was one of the hell-fire bigots who murdered the poor innocent Albigenes, and who, with an army of vindictive devils like myself, spared neither age nor sex at Beziers, in the thirteenth century; and I come back here to-night, to speak to all churchmen; first, to tell them that their doctrines are erroneous, and their Saviour a lie; and secondly, if they do not wish to suffer for hundreds of years in a hell of conscience, taunted by their victims, let them repent at once. To the good—the pure—the spirit life is beautiful; but to those who are immoral—and bigotry is always immoral, no matter in what form it is shown—it is horrible. If they would escape what I have tried to picture in language here to-night, let them throw aside their foolishness and wickedness, and accept reason instead of a myth for a Saviour. Whilst this confession is apparently only listened to by those you see here present, there are thousands of listeners who would damn me if they could; but there is a bright host on the other hand that I go to join. My name was Arnold, abbot of Citeaux.

We find the following reference to Arnold, Abbot of Citeaux, under the head "Albigenes," in McClintock and Strong's Cyclopaedia of Ecclesiastical Literature:

"At the beginning of the 13th century a crusade was formed for the extirpation of heresy in Southern Europe, and Innocent III. enjoined upon all princes to expel them from their dominions in 1209. The immediate pretence of the crusade was the murder of the papal legate and inquisitor, Peter of Castelnau, who had been commissioned to extirpate heresy in the dominions of Count Raymond VI. of Toulouse; but its real object was to deprive the Count of his lands, as he had become an object of hatred from his toleration of the heretics. It was in vain that he had submitted to the most humiliating penance and flagellation from the hands of the legate Milo, and had purchased the papal absolution by great sacrifices. The legates, Arnold, abbot of Citeaux, and Milo, who directed the expedition, took by storm Beziers, the capital of Raymond's nephew, Roger, and massacred 20,000—some say 40,000—of the inhabitants, Catholics as well as heretics. 'Kill them all,' said Arnold, 'God will know his own.'"

It was the spirit of this bloody and murderous fanatic and bigot who returns, after six hundred and seventy years, to confess his remorse and expiate his dreadful crimes, by bearing witness against the terrible guilt of the Roman Catholic Christian Church and its false and ruinous teachings. It is a fortunate thing for him, even after living in that long hell of remorse, that he found the mediumistic channel, in a poor humble heretic, such as he would once have gladly butchered, through whom to expiate his terrible acts of wrong, and get a relief that he could not otherwise have done. And with such testimony as this coming constantly from the world of spirits, we have professed Spiritualists ready and willing to slander and misrepresent the medium through whom this testimony is coming; and ourself for sending it abroad through the world; and this, because they want to tack the infernal thing to Spiritualism, to smother the truth so long kept back from mankind. Well, gentlemen, we tell you it will amount to nothing. That truth will come in spite of your efforts to prevent it, and we will continue to publish it, hurt whom it may.—Ed.]

JOHN BAINBRIDGE.
(An English Astronomer.)

GOOD EVENING, SIR:—Like others who have communicated here to-night, I feel it my duty to comment on my mortal career, and tell how much benefit I have received from it as a spirit. In this mortal life I was an astronomer; and a study that I took great pleasure in, was correcting the astronomical charts and maps of the ancients. In this work I not only killed the Saviour, so-called, I destroyed God, also, in my belief. But in my time it was policy to conceal your belief; to have told the truth would have ruined ones material interests. There was not an ancient astronomical chart or map, or anything appertaining to the zodiac, but what explained the whole story of the house of Bethlehem, or house of corn, and the sign of the Virgin, and in fact all the signs made it very plain that the history of Jesus Christ was all written amongst the stars, thousands of years before the alleged time of his birth. And I have not been disappointed, as a spirit, in finding that to be true which I discovered while here; for I find this same astronomical or astrological allegory running through all nations and tribes of spirits. The oldest of these say that the whole idea originated in one thing, and that was the custom of making sacrifices. They began with sacrificing inferior animals, and ended with sacrificing human beings. The different states of astronomy or astrology, corresponded with the character of the sacrifices made at various periods, and these were placed among the stars. If I had lived to finish my last work, I would no longer have concealed what I had learned, from fear of the power of the clergy. I went to spirit life in 1634, and my name was John Bainbridge.

[Wild Cat, the guide said, after the control was yielded, that the spirit was a native of Ashby de la Zouch, born some where about 1560. We take

the following account of Bainbridge from the Biographie Universelle.—Ed.]

"John Bainbridge, an English astronomer, born at Ashby de la Zouch, in 1582. He was there a physician and teacher of grammar: but his tastes inclined him more towards mathematics." He published at London in 1619, his "Astronomical Description of the Last Comet." This was the famous comet of 1716, respecting which, all the astronomers of that time wrote, and many other authors who were not astronomers. It is remarkable notwithstanding that Riccioli, who collected all the observations of that comet in his "Almagestum novum," has not mentioned the name of Bainbridge. His dissertation so pleased Sir Henry Saville, that without any other knowledge of the author, he conferred upon him the chair of astronomy that he was about to found at the University of Oxford. Bainbridge settled in that city, where he died in 1643, aged 61 years. He had, in 1620, given a Greek and Latin edition of "The Sphere of Proclus," some "Hypotheses concerning the Planets and a Chronological Table of the Ptolemaic Kings," London, in 4to. Greaves published, in 1648, at Oxford, under the title of "Canicularia," a Latin translation, with some enlargements, of the dissertation composed by Bainbridge, under the title of "The Dog Star and Canicular Days, etc., or, the Great Dog and the Canicular Days," with a demonstration of the heliacal rising of Sirius, for the parallel of Lower Egypt. DeLalande speaks of it as a work that had become rare. Bainbridge had, it is said, composed a treatise "Against Astrology," a dissertation "On the problem of Longitudes," and another "On the Planet Venus." These works have not appeared. They are preserved in the library of Trinity College, in Dublin, with other manuscripts that he bequeathed to Archbishop Usher. Among them are two volumes of astronomical observations."

[The Penny Cyclopaedia says, in addition to the above, that Bainbridge "was a good Oriental scholar, having studied Arabic for the purpose of reading the astronomers of that language." It is indeed very strange that so very little has been recorded of the labors of this undoubtedly learned and accomplished scholar and astronomer. We infer that his unpublished works bequeathed to Archbishop Usher, disclosed to much for the safety of the Christian allegory. We feel strongly impressed to believe that the spirit of John Bainbridge returned at this time, not only to testify to what his learned investigations in ancient astronomy led him to discover, but to point out the significance and value of his suppressed works. What would we not give to be able to follow up and unearth the literary treasures that are being pointed out through Alfred James, to the world.—Ed.]

JOHN TILLOTSON,
(Archbishop of Canterbury.)

I SALUTE YOU, SIR:—No more proper salutation from my spirit, and its experience as such, could be, than the old Latin motto, "*Ecce nihil nil in*" (From nothing nothing is made). What I taught as a mortal has resulted in nothing as it was nothing here; and no man can feel a deeper regret than myself, for never was a man more sincere in what he taught. But of what avail is it for a man to accept the religion of his forefathers without reason? And yet I reasoned much; but I was so organically constituted that it was impossible for me to understand anything but that precept, "Believe and be saved; or believe not and be damned." Although Christians, both in spirit and the mortal life may accuse me of an awful act of impiety, in uttering the sentences that shall now follow from the lips of this medium, which I am controlling, but which are uttered by myself. The God that said, or whom men made to say, "Believe upon me and ye shall be saved; but he that believeth not in me shall be damned," uttered the most damnable precept that was ever taught; for there are billions of human beings suffering in the spirit world, and millions here on earth under the soul crushing idea that they are damned. As a spirit I have found that there is no damnation other than the consciousness of evil deeds done and even these are in no case damned for eternity. This Saviour, whom I preached, and taught so zealously, born in the mortal flesh, I have never found, nor have I ever been able to see a spirit who has ever seen him; and further from what I have learned upon this subject I would say, it is folly and spiritual damnation to carry this farce further, whether in the spirit life or upon the mortal plane. And, therefore, for one I would say to you, I am with you, with a legion of others in a war for the annihilation of Christianity and the establishment of spiritual truth: Give me your hand. [He shook our hand most cordially and introduced himself by saying,] I was known as John Tillotson, Archbishop of Canterbury.

[We take the following concerning Archbishop Tillotson from the Penny Cyclopaedia.—Ed.]

"John Tillotson, D. D. (born 1630, died 1694), a prelate and one of the most celebrated divines of the Church of England. He was born at Sowerby, in Yorkshire, a member of the great parish of Halifax, of a Puritan family. His father who was engaged in the clothing trade, belonged to that extreme section of the Puritans who were for establishing a general system of independence, and he belonged himself to an Independent church, of which Mr. Root was the pastor. After having been a pupil in the grammar schools in the country, the writers of his life not having told us what

schools they mean, but doubtless the grammar school at Halifax was one, he became a pensioner of Claire Hall, Cambridge, in 1847, and a fellow of the college in 1851. It appears that he remained in the University till 1857. Puritanism was at that period in the ascendancy at Cambridge; but Tillotson very early freed himself from his educational prejudices, became a great admirer of the writings of Chillingworth, and soon showed himself one of a class of persons who were then beginning to be considerable in England, who, taking their stand upon the Scriptures, opposed themselves at once to Romanism, on the one hand, and Calvinism on the other. This position he ever after maintained, and his celebrity arises principally from the ability with which he illustrated and defended, both from the pulpit and the press the principles of Protestantism, and of a rational and moderate orthodoxy. It may be added also, that so much of the effects of his original Puritan education remained with him, that he was in politics a Whig, although it must be owned that he entertained and occasionally expressed notions of the duty of submission, which, if acted upon, would have maintained the House of Stuart on the throne.

"Before he entered holy orders, he was tutor in the family of Pridaux, the attorney-general to Cromwell. This led to his residence in London, and brought him into acquaintance with several eminent persons. He was thirty years of age before he received ordination, and the service appears to have been performed with some degree of privacy, as it is, we believe, not known when or where it was performed, and only that the bishop from whose hands he received it, was not a bishop of the English Church, but the bishop of Galway, in Scotland, Dr. Thos. Sydes. All the supposed irregularities and imperfections of his early religious history—for amongst other things it was asserted that he had never been baptised—were brought before the public by the non-juring party, when they saw him elevated to the primacy, from which Sancroft had retired.

"It is said by his biographer, Dr. Thos. Birch, that he was not perfectly satisfied with the terms of ministerial conformity by the act of 1662, which restored the Episcopal Church of England; on the whole he judged it proper to accept of the terms, and to become a regular and conformable minister of that Church.

"He was for some time curate at Cheshunt, and also for a short time rector of Kelton, in Suffolk, a living to which he was presented by Thomas Barnardiston, one of his Puritan friends. But he was soon called to a wider sphere of duty, being appointed, in 1664, the preacher of Lincoln's Inn, and lecturer at St. Lawrence's Church in the Jewry. Here it was that those sermons were preached which attracted crowds of the most accomplished and learned of the time, and which have been since read and studied by many succeeding divines of eminence, and are at this day the basis of his fame.

"The course of his preferment in the church during the reign of Charles II., was: 1669, a prebendary in the church of Canterbury; 1672, dean of Canterbury; 1675, a prebendary in the church of St. Paul; and 1677, a canon residentiary in the same cathedral. But as soon as King William was established on the throne, he was made a dean of St. Paul's and clerk of the closet; and in April, 1691, he was nominated by the king to the archbishopric of Canterbury, an appointment which appears to have been really received by him with reluctance, and which exposed him to no small share of envy from very different parties. The truth is, that besides his eminent merits as having been the ablest expositor both of popery and irreligion, in a reign when the tendencies of too many persons in exalted stations were in one of these directions, he had a strong personal interest in the new king's affections, who is said, on credible authority, to have declared that there was no honest man than Dr. Tillotson, nor had he a better friend. He was archbishop only three years and a half, dying at the age of 64. He was interested in the church of St. Lawrence, Jewry, which had been the chief scene of his high popularity.

"He died poor. He had survived both his children; but he left a widow, who was a niece of Cromwell, and the step-daughter of Bishop Wilkins, without any provision except the copyright of his works, which, it is said, produced 2500 pounds. The king granted her a pension of 400 pounds, and afterwards 200 pounds more, which she enjoyed until her death in 102."

It is the spirit of this venerated and popular Protestant Christian prelate that returns, after one hundred and eighty-seven years, and testifies that all that he believed in and taught when here, was erroneous and wickedly and destructively untrue, and ruinous to the happiness of billions of spirits who were left in a state of despairing condemnation. Will the Christian clergy heed the appeals of their enlightened spirit conferrers, and cease to propagate falsehoods for truth? Not until public sentiment shall drive them from their unhallowed and impious work of deceiving and misleading their fellow-men in the name of God.—Ed.]

COLONEL A. G. SMITH,
(New Orleans, Louisiana).

GOOD EVENING, SIR:—In this mortal life I was a man of many occupations. At one time I was connected with the *Pecayune*, of New Orleans. As a spirit, I like to pick up items of experience from the spirits I meet; just as I did in mortal life pick up items from the experiences of men and women here. But I do not find that great change that the spiritual teachers here—the clergymen—talk so much about. I have neither found that big God—nor that great white throne—nor the golden crowns—nor have I heard anything from those golden harps—nor have I seen the pearly gates. These I have looked for in vain; but I have found real life over here, and life that seems to contain all the elements that you have here in the mortal form. Spirits seem to have all, or very nearly all the desires they had while here; and the saints are few and the sinners many. Perhaps I have not reached that good place yet; when I do, I will report. I have not found this change called death a very great one after all; and I would like to say that, since being a spirit, I have listened to a great many spiritual lecturers both in the spiritual life and also those you have in the form; and I think these guides would do more good if they would stop their angelic nonsense, and tell people what a plain practical thing spirit life is. Both they and their guides may think this is none of my business, but I have made it such. I passed to

spirit life some two years or so back. I was known as Colonel A. G. Smith.

[The spirit that gave that communication was certainly a very intelligent and practical one, and his method of learning just what the state of affairs is with the ordinary run of spirits, is certainly very judicious. It is rarely indeed spirits are so perfectly practical in their methods of learning the realities and practical truths of the spirit life. We have no doubt that Col. Smith with thousands of other spirits seeking light, have attended, what are called amongst us, spiritual lectures, and heard the "angelic nonsense," that is there dealt out as instruction in regard to the actualities of spirit experience. That this can do little more than mislead the mortal, and disgust the spirit listeners we have long thought, and this spirit does well to protest against it. What is wanted by both spirits and mortals is, a mutual comparing of experiences through the avenue of modern mediumship, and less of the sentimental and didactic twaddle that constitutes so much of the lecturing matter of the time. We would be obliged for any information concerning the man whose spirit purports to have given that communication.—Ed.]

Brooklyn Spiritual Conference.

EVERETT HALL, 398 Fulton St.

The Assistant or Vice Chairman, Mrs. Duff, presiding in the absence of Mr. Haslam.

Mr. Miller spoke of the forthcoming gallery of spirit art, as a subject of great importance to all. The more intimate, confiding and generous our relations with the spirit intelligences around us, the more important and satisfactory the results. These communications from pre-historic spirits, is one of the evidences of this. Mr. Miller described the development of the spirit artist Wella Anderson, and mentioned that those wonderful paintings were now in this city stowed away in a garret, and neglected by the public. But the spirit world cannot be baffled, they have brought the subject forward now, and new modes of presenting it to notice are developing; four different manifestations of spirit art are now known, spirit photography has not been sustained in the past, but is now assuming a more interesting development. Mr. Miller spoke of the wonderful manifestations through the mediumship of Mrs. DeBar. Painting in oil, in crayon or engraving, upon slate surface, all without contact with any mortal hand. The time has now arrived when these things should be made conspicuous, and now come communications from the Dralhas and Shanatas, of 50,000 years ago, through Mrs. Campbell of Boston, which will be published in the forthcoming "Gallery of Spirit Art." In 1874, Wella and Pet Anderson being in San Francisco, and Dr. Cooper being in Bellefontaine, Ohio, as fast as the spirit portraits were produced by Anderson, Dr. Cooper gave their biographies, given at the same time by the same spirits. Mr. Miller said in conclusion, that he had been surprised and delighted at the strength that had come to him in the richness and variety of the materials furnished him since he entered upon the work of making spirit art, known to the public.

Judge Coit said that he was deeply interested in Mr. Miller's address, because of the variety and richness of Mr. Miller's knowledge upon spiritual things. People were not sufficiently receptive to the bounty that was being poured out upon the world; they had such a want of faith, and met all efforts to enlighten them with derision, but the angel powers were persistent and continuous in their efforts to establish freedom of intercourse between the spirit world and this, in order to benefit and uplift mankind. The fields of science have been explored, and the laws of matter have been so elucidated, that nothing remains unknown, except the spirit realm, which is yet to become unfolded to our vision. The mediums for the transmission of this knowledge will hereafter be honored and upheld, instead of being as now, the object of contumely. The object of our spirit friends is more the unfolding of our moral than material benefit, and it behoves us all to profit by it.

Dr. Newbury said: There is little interest felt in science, among the mass of the people. There is so little demand for scientific books, that they hardly pay for the cost of printing. Men need the science of sociology, of human perfectibility, and the world is buried in the darkness of spontaneity. The Doctor described his efforts to induce people to co-operate in his desires to perfect the race by entering into a community upon the basis of human perfection. He offered to colonists, 700 acres of land at Brentwood, and \$1,000, to help them to improve the land.

Mr. Bartlett said, that although he was no doctor, yet he would like to doctor the doctrine of perfectibility. He thought that when we reach that point of perfection, where we will be so balanced, that there will be nothing left to aspire to or attain, annihilation will be the result; that the true idea of life is progress and activity.

Mr. Watson gave some of his views on Spiritualism.

Mr. J. R. Wilson said, that he was at a place last night on "the work before us," and should speak of that. In the days when slavery was a fact, and to be anti-slavery was to be stoned and rotten-egged, the advocates of freedom talked in season and out of season, in the family and out of the family, and kept at it until they were successful—and the same with temperance. And now with Spiritualism, we all have a work to do. In a few years, our bodies will be buried, but our works will follow us, and will be an influence after us. Mr. Wilson said he was informed that he had been elected conductor of the Lyceum, and proposed to take charge of it for one year, and hoped to have the hearty co-operation of the Society to make it a success.

Mr. Miller announced Dr. Slade's lecture on Monday night, January 9th. Mrs. Stringham delivered a poetical benediction, and the conference closed.

SARA WILLIAMSON.

Special Notice.

By arrangement with Mr. Alfred James, he will give a public seance for spirit communications and spirit answers to questions of general interest, every Tuesday and Friday evenings at eight o'clock, until further notice, at his residence, No. 939 Carpenter street; the result to be taken down for publication weekly in *MIND AND MATTER*. A collection will be taken at each seance, for the benefit of the medium. The public are respectfully invited.

Sound Advice To Spiritualists.

DEAR BRO. ROBERTS:—I am sixty years of age; I have been a close observer of Spiritualism, and an active worker, in my way, in that cause, for thirty years. Have I a right to speak? I have no "axe to grind," no personal end to serve, I wish the liberation and enfranchisement of enthralled humanity. This has been the prayer and effort of my life.

What then have I to offer? I will tell you readers. Modern Spiritualism is the only hope for their liberation from the selfish and wicked grasp of priests and politicians. Spiritualism is the manifestation of disembodied human spirits through media, in all the different phases of mediumship. Destroy this, and there is no Spiritualism. It has no more inherent relation to Christianity than it has to algebra, or any other foreign thing. It seeks to demonstrate immortality—a fact that can be proven in no other way. It seeks to bring the wisdom and harmony of the angel spheres to earth, and lift us from the sphere of selfishness, to the sphere of love and harmony.

Christianity is the church—Catholic and Protestant; it can never be made anything else. This the intelligent world is "spewing out of its mouth," and any cause that takes that name will share the same fate.

Years ago, an obscure medium in this vicinity said: "The prominent ones in the spiritual movement, will seek to sell out the cause to the church," but said he, "Just then a more radical position than ever will be taken; one that will provoke the hatred of the church infinitely more than she hates the Spiritualism of to-day." I wondered what it could be; but when I saw those communications in *MIND AND MATTER*, from ancient spirits, demonstrating the mythical character, and pagan origin of Christianity, (so-called) all was made plain.

I wish to sound a note of warning to those who seek to curry favor with the Christian church and clergy. You will find, soon, that you have "sold your birthright for a mess of pottage." You will bewail your want of fidelity to Truth, as you know it. There is not one of you that does not know that the words, Jesus, Christ, Christianity, have no proper relation to Spiritualism. The use of these words, or names, in any such connection, tends to mislead—tends to "confound a distinct movement with an old and effete religious dogma. Would you besmirch this child of the skies in the wallow and filth of theology?—Christianity? They are one and the same. And you expositors of mediums! Your work is not less ignoble. What of your hellish calling that is not of innate cussedness is inspired by spirit enemies of these instruments of the angels, who desire to thwart the efforts of philanthropists, in and out of the body, for the enlightenment of humanity.

I warn you to desist—throw off this dark influence. How must the Hunter brothers, of Clyde, Ohio, feel by this time? And what added regret will come to them. They were "led captive by the devil at his will." Spiritualists, we must be anchored in truth and honesty, or we are liable to fall. Vascillate but for a moment between a clear conviction of duty, on the one hand, and temporary gain on the other, and you may be a prey to influences that will lead you to ruin.

Burner of Light! What is this by which you are half-shorn of your strength? Shake off the incubus! call things by their right name.

Roberts, the fearless! For this purpose were you raised up—to defend mediums—to speak the whole truth. God bless you, angels strengthen you. You will win. Very truly,

E. F. CURTIS.

Farmington, Ohio, Jan. 9, 1882.

A Card—Correction.

On more than one occasion, I have been mentioned by your correspondents and others, as "Mr. Winchester, editor of *Light for All*," etc. I wish to say, that I have no more connection with that paper, (published in San Francisco by my nephew, Albert S. Winchester,) than I have with *MIND AND MATTER*; and therefore would thank my friends not to get things so badly "mixed." This is especially directed to that noble and earnest worker, Mrs. Dr. Abbie E. Catter, as see her communication to *MIND AND MATTER* in the first number of Volume IV.

In the November number of Miller's *Psychometric Circular*, I have given the time and circumstances of the painting of the portraits of the Ancient Band—which artistic work was executed by Mr. Anderson, wholly for and paid for by myself, at the instance and under control of these Ancient spirits, as the "chief" of whose movement on earth (in the external) I had been chosen.

Though not at present connected with journalism, except as an occasional correspondent for the spiritual papers, I expect at no distant day, again to re-enter the field, after having for over thirty years, retired from the publishing of books and papers. The pre-historic records—especially those of "Old Atlantis," together with those of "New Atlantis," including the "History of the Mound Builders"—are to be given to the world, and which I am to publish, and for which preparations are in progress. Thus will these returning ancient spirits, who inhabited the earth thousands and tends of thousands of years ago, unlock for us the knowledge of long forgotten ages. With the flood of light that will ere long be poured out upon the children of earth, all mythical systems, including the latest and worst of all—yelest the Christian—will be buried in oblivion.

J. WINCHESTER.

Columbia, Cal., Dec. 3, 1881.

Paine Memorial in Linesville, Pa.

To the Editor of *Mind and Matter*:—The Linesville (Pa.) Liberal League, is not at this writing, fully prepared to publish the entire programme of the celebration to be held here Saturday, Sunday and Monday, January 28th, 29th and 30th, but the president of the League desires me to write that we are anticipating the largest meeting ever held in Western Pennsylvania. The speakers already positively engaged are O. P. Kellogg and A. H. Wright, of Ohio; A. B. Bradford and Moses and Mattie Hull of Pennsylvania. Other speakers have partly promised to be here.

The friends have arranged to entertain many who may come from a distance: for others, reduced fare has been arranged for at the hotels. The Liberalists extend an invitation to Liberalists and Spiritualists everywhere to be present, as well as to ministers in good standing in their several denominations, to come and point out our heresies. Such can have an hour in any session, and a chance among the ten minute speeches of every session to expose our heresies.

Fraternally, MATTIE E. HULL,
Cor. Sec. L. L.

Letter From Dr. Campbell.

AMERICAN HEALTH COLLEGE,
Cincinnati, Ohio, January 5th, 1882.

Editor of *Mind and Matter*:

DEAR FRIEND:—I must keep you posted in spiritual progress hereabouts. We are making the American Health College and Vitapathic Sanitarium, not only the place to teach Vitapathy and cure the sick, but are also making it the headquarters for spiritual manifestations of all kinds, where all can come and communicate with departed friends and demonstrate the souls immortality.

We have R. W. Sour, the justly renowned materializing and independent slate writing medium here: being a student in our college, he will be with us all winter and spring, and will give sittings for investigations. We had a grand seance last night, when our loved ones, gone before, came to us in full form, in all the naturalness of life. We know now that there is no death; we have got beyond hope and faith into the realms of absolute knowledge. We also have here Mrs. Dr. L. E. H. Jackson of Vermont, a good trance and test medium, and Mrs. Maggie Bromley of this city, the successful trance, trumpet and test medium, lives near; and Mr. A. F. Ackery, the young medium from Brooklyn, N. Y., has just arrived and will give us a seance to-night: and with other mediums now here getting developed, we may hope to supply all honest inquirers after the truth, as it is in Spiritualism, and make our spiritual institute a Mecca for the faithful, from all parts of the world to come to and see and know and rejoice with joy speakable. The world moves and let all people move with it, and learn that the year of jubilee has come. But more anon, your brother in knowledge and power and love of Spiritualism now and forever.

J. B. CAMPBELL, M. D. V. D.

Letter From Iowa.

MECHANICSVILLE, Iowa, Jan. 10th, 1882.

DEAR SIR:—Your kind note of the 6th inst., relating to my unpublished article of October 31st, is at hand. In reply would say, yes, it is as you say, a difference of opinion as to the authenticity of the spirit communication. And it may be that the publication of my article now would not subserve a useful purpose. I submit that to your own judgment, and shall not feel personally aggrieved if my bantling fails to see the light. Allow me to express my high appreciation of the work you are doing as editor of *MIND AND MATTER*, especially the triumphant vindication you have given Mrs. (Cordelia) Reynolds, in the Clyde villainy. Your analysis of the sworn statements of the assailants, shows up their lying and dishonesty too clearly, to admit of a question. In your noble defence of persecuted and slandered mediums, you have made a record of which any man might well be proud, and which all true Spiritualists everywhere must approve. And I believe it will prove to be the centre star in your crown in spirit life. God bless you for what you have done and are doing in the interest of truth and justice. Again, and in the fullness of my heart, I say, God bless you, Brother Roberts. Very truly yours,

J. C. BATDORF.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

Ain't previously acknowledged in *MIND AND MATTER* \$160 00

PLEDGED.

Pledges previously acknowledged in *MIND AND MATTER* \$258 00
Samuel Graham, Kingsbury, Ind. 1 00
Mr. and Mrs. Geo. Dobson, Terre Haute, Ind. 2 00
J. D. Robbins, Terre Haute, Ind. 50
Mrs. Corbit, Mulvorn, Ark. 1 00
Mrs. Dr. J. Bull, Little Rock, Ark. 1 00
J. V. Pedron, Camden, Ark. 5 00

Total Pledged \$258 00

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

[Continued from the Sixth Page.]

have testified most intelligently and consistently to having lived, some of them, at the time and others after the alleged life and career of Jesus at Jerusalem, in Judea, at Rome, and elsewhere, who could not have failed to have heard of such a being, had he then existed, who all concur in declaring that no such man or being lived at or about the time it is alleged he did. Beside, no writer, sacred or profane, Jew or Gentile, Greek, Roman, Egyptian, Syrian or Persian, who lived and wrote during the first one hundred and fifty years after his alleged birth, ever mentioned Jesus of Nazareth, Jesus Christ, or Jesus the Christ. He is nothing more nor less than a priestly invention to enslave humanity, and never had any more existence than the mythical Christian Devil, who, it is alleged, tempted him in the silly manner related in their priestly legend.

We do not wonder Mr. Newton and the Rev. Julian C. Brown are so near together. They are so near alike as to be hardly distinguishable one from the other in their bigoted Christ Jesus funkism. There is one mark of difference, however: it is that Mr. Brown is truthful and consistent enough to proclaim his faith as purely Christian, while Mr. Newton, less honest and consistent, miscalls his, "Spiritualism in its higher phases." We have had more than enough of this hypocrisy. We are sick with disgust of it.

New Publications.

"Garrison in Heaven," A dream. By Wm. Denton, author of "Our Planet," "The Soul of Things," "Is Darwin Right," etc. 12mo. paper, pp. 45. Denton Publishing Co., Wellesley, Mass. Price 10 cents.

This is a humorous narrative of a dream, in which the author accompanies the spirit of the great emancipationist from its first entrance into spirit life, in its travels and investigations through some of the spheres occupied by the spirits of the many and various characters with whom he came in contact and with whose attributes he was acquainted in earth life, and whose experiences, position and prospects in the promised land he felt a lively interest in discovering; as well as those of some of the ancient formulators of the current religions of earth, who are generally supposed to be holding high court in heaven or high carnival in nether regions. Among the personages interviewed were firstly St. Peter as a matter of necessity, as holding the keys of the entrance gate, who directed the guide to "show him the place, and give him any information that he might desire. With the aid of this guide he hunted up or met in his wanderings, such men as Geo. Thompson, Theo. Parker, Henry C. Wright, Geo. Washington, Jefferson, Adams, Franklin, Agassiz, Humboldt, Abraham Lincoln, of none of whom could he gain any tidings except that they were in the place where all rebels go; a place that he was permitted to view from the outer walls of Paradise, and witness the weeping and wailing and gnashing of teeth and listen to the ceaseless groans of its occupants.

At a restaurant where they stop for refreshments he takes up a paper—*The Celestial Gazette*, edited by Moses, with Job for assistant editor, and John the Revelator, Jonah, Solomon, Dr. Watts and Cowper as contributors in the line of their several specialties. In all his experience among the saints, however, he could not drive from his mind the idea of that ghastly pit of ever-renewed and ceaselessly-burning fire and brimstone; and before many hours had elapsed from his first entrance into the holy city, he had settled a plan for an underground railroad to run the poor souls in from the outer death to the light and life of Heaven.

"This World." *One World at a Time.* A sixteen-page 8vo., published every Saturday, by George Chainey, No. 51 Fort avenue (Roxbury), Boston, Mass. "Devoted to this world, not alone because it knows no other, but first because, whether there is another life or not, all man's energies are needed in this one." \$2.00 per annum; single copies, 6 cents.

"The Vaccination Inquirer and Health Review." The organ of the London Society for the Abolition of Compulsory Vaccination. Published monthly at the offices of the society, 114 Victoria street, Westminster, S. W., London, Eng. 1s. 6d. per annum; single copy, 1d.

Psychic Notes.—A record of spiritual and occult research. W. Newman & Co., Publishers, No. 3 Dalhousie Square, Calcutta. The conductors guarantee the issue of 10 numbers at intervals varying from ten days to a fortnight. Sent to subscribers only upon receipt of money with order—Rs. 5 for whole series.

Is Spiritualism Lawful and Right? A reply to Rev. Dr. Hawley's "Oscillations of Human Opinion." By S. B. Brittan, M. D. London: E. W. Allen, Pub.; 4 Ave Maria Lane, E. C.

It is something wonderful, the amount of taste displayed, apparently regardless of expense, by some of our enterprising seedsmen and florists, and those who furnish the sinews of war to the producers of "our daily bread," in all the forms in which our bounteous Mother Earth provides for our necessities, as well as the myriad forms of beauty with which to decorate our dwellings and ornament our grounds, in the artistically illustrated annuals which they present us in the form

of catalogues of their various wares. The latest of them upon our table is that from the noted house of Hiram Sibley & Co., of Rochester, N. Y., which, aside from the great amount of information interesting to farmers, gardeners, and others, is a real ornament to a parlor table.

The Quarterly Report of the Kansas State Board of Agriculture is on our table, for the quarter ending December 21, 1881, (a book of 242 pages); containing a world of information interesting to all seekers for new homes among the teeming lands of that rapidly growing State; with a beautifully executed and comprehensive map of the State, with the county divisions distinctly colored. Those desiring copies should forward 7 cents in stamps to the secretary, Wm. Sims, Topeka, Kansas, who will be glad to promptly forward them as long as the supply lasts.

EDITORIAL BRIEFS.

Mrs. E. K. JOSEPH, of New York city—medium for spirit portrait drawing, written communications in different languages, direct voice and trance sittings—will be at the Howard House, Baltimore, Md., after January 18th. She can be engaged to give seances at private residences.

Dr. J. WM. VAN NAMEE writes us from New Haven, Conn., that he is confined to his room from an attack of pneumonia and a partial shock of paralysis, but would be glad to hear from any who may feel impressed to write him, and when recovered he will respond. Address him at present care of Rev. J. H. Beale, No. 6 Orange street, New Haven, Conn.

MOVEMENTS OF A. ROTHERMEL.—I have been doing well since my return from New England; have been giving successful seances at the residence of J. W. Beard, Esq., and many private families have had my phenomena at their houses. I am now holding seances at the residence of G. Reed, 184 Warren street, corner of Duffield, Tuesday, Thursday and Sunday evenings, and give private sittings during the same days. After January 30th, I shall be in Providence for one week, at the residence of Mrs. C. Ross. Yours, A. ROTHERMEL.

THE editor of the *Spiritual Offering* announces that the issue of the *Offering* for Saturday, January 21, will contain "the fine discourse delivered by James A. Garfield, through Mrs. Richmond, entitled 'The Trial of Guiteau: Is He Assassin or Lunatic?' which discourse was reported expressly for the *Spiritual Offering*, and will appear in no other paper. One thousand extra copies will be published, and will be sent, postage paid, to any part of the world for five cents; twenty-five copies for \$1." Address, *Spiritual Offering*, Newton, Iowa.

Our Cincinnati Correspondent.

CINCINNATI, O., Jan 15th, 1881.

To the Editor of *Mind and Matter*:

Perhaps your many readers would like to hear of the progress of Spiritualism in Cincinnati, this Queen City of the West and centre of civilization on the second Sunday of the New Year. Commencing at the first: Mrs. Anna (Carver) Rall, the oldest and best of inspirational speakers, has been holding for years, Free Spiritual Meetings in her spacious parlors, 482 Liberty Street, Sunday afternoon, where the most delightful music and sublime discourses ever uttered by mortal lips is heard through her. Her control claims to be a noted revival Methodist minister, who seems to have been considerably revived himself since passing over.

Then Mrs. Belle Fletcher entertains the public at her rooms at the Arlington House, Fifth St. near Main, on Sunday afternoon and evening, and gives trance and materializing seances on evenings, during the week, and private sittings in the day time. Many sceptics are convinced there of the living presence of their loved ones gone before, and rejoice in the evidences of immortality.

Mrs. Lizzie Green, of 309 Longworth street, by her tests and communication, through independent slate writing, is doing a good work in convincing the people of a future to the soul after the death of the body, and that the departed soul is still near us, and loves us still.

John Lyon, of 186 Richmond street, the clairvoyant and trance personating medium, is busy demonstrating the soul's immortality, and that spirits return and act through him in such a way that their former friends recognize them at once.

S. S. Baldwin, the once famous exposé(?) has yielded to the truth of Spiritualism, and settled down in this city, and is doing a fine business as a medium.

Then there is Miss Wolfe, the materializing medium of Bettstreet. And Mrs. Fagin, of Baymiller street.

And we have A. F. Ackerly, the Brooklyn materializing and independent spirit writing and musical medium, holding forth alternate nights at 187 George street and 79 Everett street, where he is giving general satisfaction and genuine phenomena.

Then there are other mediums, and occasional seances at Dr. Dennis's, on West 4th street, and at Dr. Jackson's on 8th street, and in many other places. Then a little out of town, at 178 Spring-grove avenue, lives Mrs. Maggie Bromley, the excellent trance and trumpet and test and communicating medium, who gives sittings at her home, and other places, when engaged to do so.

Then here is R. W. Sour, the best of all our materializing and independent slate-writing mediums. We have him engaged for months to come to hold seances weekly at our American Health College and Vitaphatic Sanitarium; and by filling up the time with other mediums, we hope to keep open the portals of the spirit-world to all honest investigators who wish to see and feel and hear and know that their dear friends, whom they supposed lost, still live and are near them. Mr. Sour now resides at 288 Hopkins street, opposite the south end of Lincoln Park, where he can be engaged for seances and sittings for any part of the city.

But still and more public, Mr. Ackerly holds

forth this Sunday evening at Mrs. Ireland's, 187 George street; Mr. Jesse Sheppard, the wonderful test and musical medium, has a public entertainment to-night at Eureka Hall; and the celebrated Eva Fay is to astonish the natives at French's Opera House to-night. And so on, *ad infinitum*—enough to make the observer conclude that the Spiritualists had taken the town sure enough. At any rate, the belief in Spiritualism is certainly gaining fast among the people.

Yours, for Truth and Progress,

J. B. CAMPBELL, M. D., V. D.

DETROIT, January 1st, 1882.

Editor of *Mind and Matter*:

I send you a copy of the *Detroit Evening News*, containing an article headed "Another Fraud," claiming to expose A. F. Ackerly, the medium. As to the statement in the *News* I have nothing to say, for it does not contain truth enough to attract any attention from honest people; but I would like to have you publish in your paper that the people in Detroit who saw Mr. Ackerly, or attended his seances, do not consider him a fraud, and that he was not exposed in Detroit; that he has many very warm friends here who are anxiously waiting his return to the city, that they may have the opportunity to prove their appreciation of him, both as a gentleman and a genuine medium. I attended four of Mr. Ackerly's seances while in Detroit, and found them all well attended, and all seemed well satisfied with his manifestations, and believed them genuine; and on Christmas night, at Barne's Hall, notwithstanding the opposition he met with from part of his audience, and the unfavorable conditions under which he had to work, he did what he had advertised to do. We believe him truthful and honest, and will gladly welcome him back at any time, when he can make it convenient to come, which we hope will be soon.

Mrs. C. E. PIERCE,

Sec'y Detroit So'y Spiritualists and Liberalists. 312 Woodward Ave., Detroit, Mich.

Dr. Newman's Prominent Converts.

New York, Jan. 6.—The Rev. Dr. J. P. Newman, who has long been an intimate friend of Gen. Grant, and who was, during Grant's Presidency, pastor of the Metropolitan Methodist Church in Washington, which Grant and his family attended, has accepted an appointment as pastor of Madison Avenue Congregational Church, in this city. It is generally understood that his acceptance is in pursuance of an arrangement by which Gen. Grant is to be made President of the Board of Trustees of the church, and that Jay Gould, Sheppard Knapp and other well known and wealthy men are to join the church. A committee waited on Dr. Newman to-night at the Fifth Avenue Hotel to inform him of his appointment. Dr. Newman accepted, and will preach there on January 15. The church is heavily in debt, and has never been very successful financially. It is hoped that the new blood to be brought into it under Dr. Newman's ministry will soon put it on a sound basis.—*Philadelphia Press*.

If that church is not saved with the "redeeming blood" of three new saviours, so rich in "blood," to say nothing of the new St. Paul (the New-man) to preach for it, it must be irredeemably damned.

Special Notices.

Dr. B. F. Brown, Lewiston, Maine, is open for engagements for lectures or test circles.

Elsie Reynolds will continue her materializing seances every evening at No. 351 West 34th st., New York City.

MIND AND MATTER is on sale at Frobisher Hall, No. 23 East 14th street, New York city, every Sunday morning and evening.

Dr. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

RHODES' HALL, 505 1/2 NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2 1/2 and 7 o'clock.

A spiritual conference will be held at the residence of Mr. Alfred James, at 938 Carpenter street, every Sunday afternoon at 3 o'clock until further notice.

MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

WILLIAM and HORATIO EDDY inform us that they are now in New York, holding seances at their rooms, No. 204 West Thirty-fourth street, every evening. They justly merit liberal patronage, and we hope they will receive it.

ATTENTION, MEDIUMS.—Orson Terry, Marathon, Courtland Co., New York, writes: "We would like to be visited by some test medium, as our community needs the truth hammered into them."

ALBERT MORTON, 210 Stockton Street, San Francisco, Cal., has printed on a small sheet, eight Spiritual songs, for use at meetings, seances, etc., which he will send to any address at 15 cents per dozen sheets.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 1/2 and 6 1/2 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well

known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

Subscriptions for *The Spiritual Offering*, published by D. M. and N. P. Fox, at Newton, Iowa, received at this office. Price one year \$1, shorter time in proportion. Subscribers to MIND AND MATTER wishing to take *The Offering* also, can save trouble and expense of two remittances, by sending price of both to this office. See prospectus on eighth page.

COL. ROBERT G. INGERSOLL'S FORTHCOMING LETTER.—The January number of the *Iconoclast* will contain a long letter from Col. R. G. Ingersoll, in answer to questions propounded to him by leading clergymen of Indianapolis. The *Iconoclast* containing the Letter may be had by addressing the editor. Liberal inducements offered to newsdealers. Address,

W. H. LA MASTER, Noblesville, Ind.

NOTICE.—Mrs. E. S. Silverston, clairvoyant, test and business street, and magnetic physician; No. 9 S. Green street, Chicago, Ill. Circles for development Mondays and Fridays at 8 P. M. For spirit letters and clairvoyant descriptions, Sunday at 8 P. M. Spiritual meetings every Sunday at 3 P. M., at No. 264 W. Randolph street; for the purpose of expounding Modern Spiritualism through well known mediums. Tests given; strangers cordially invited.

THE First Church of the Free Republic, will hold services at Frobisher Hall, 23 East 14th st., New York City, every Sunday, beginning Sunday the first day of the New Year. Morning at 11.15 o'clock (doors closed at 11.20) Evening at 7.45 (doors closed at 7.55). During January Henry E. Sharpe will speak on "The Religion of Humanity." The Morning service will be principally a service of song. All friends who can attend only once a day are invited especially to attend in the morning.

Dr. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 3 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, the very well executed half life size lithographic likeness of our lamented late President, accompanied by an autograph note, published by the Shober and Carqueville Lithographic Company, 119 Monroe St., Chicago, Ill. Price 25 cents, including postage.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Mrs. Sarah J. Selfe, Healing and Test Medium, 814 South Ninth Street, Philadelphia. Sittings daily.

CARD.

I have personally known Mrs. Sarah J. Selfe for a period of seven years, during which time I have placed her mediumship under my most critical espionage, and have ever found her to be an earnest and truthful medium of remarkable powers, and can bear witness to the many cures and tests performed through her while in this city.

MARY A. WINSLOW, 65 Mulberry St., Newark, N. J.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

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PHILADELPHIA, SATURDAY, JANUARY 21, M. B. 84.

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J. M. ROBERTS - - - PUBLISHER AND EDITOR

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THE "BANNER OF LIGHT'S" SHAME.

In the beginning of November last, the *Enterprise* of Clyde, Ohio, published what was called an "expose" of Mrs. Elsie Crindle-Reynolds and her son, Henry Crindle, as mediums. The whole story bore upon its face the most unmistakable evidence of dishonesty, falsehood, malice and heartless prejudice against the phenomenon of spirit materialization. But one single scrap of evidence against the mediums was to be found in the whole of that concoction of lies, and that was that the mediums had confessed their guilt, and ran away to escape punishment. We received a copy of the Clyde *Enterprise*, sent to us by A. B. French, the pseudo Spiritualist of that hypocrite-cursed town, containing the "expose," as it was called; (which by the by, we have reason to believe, French wrote himself,) in which it was expressly stated, that the mediums had pleaded guilty to the charge of obtaining money under false pretences, and had been sentenced to pay a fine and costs. Supposing that at least so simple a fact as that had been truthfully stated, we resolved to leave Mrs. Reynolds and her son to the fate, that we supposed they had chosen, of being known as confessed mediumistic cheats and deceivers. We knew them both to be mediums, and possessed of extraordinary mediumistic attributes; but as self-confessed swindlers and deceivers, we felt that their usefulness as mediums was at an end. For this reason we refused to have an interview with Mrs. Reynolds, although such an interview was asked by Mrs. R., on reaching Philadelphia, and was persistently urged by the friends who had heard her statement. We attended the public meeting of the Keystone Spiritual Conference Association, on Sunday November 6th, and there heard Mrs. Reynolds make her public statement. The frank and consistent account by Mrs. Reynolds of all the facts, as they had occurred, so far as she could know them, and her truthful and becomingly womanly bearing, convinced us that we had been led, by the conduct of the Clyde accusers, of Mrs. Reynolds, to do her great injustice in refusing to give her an interview. To make amends for that injustice we determined to find the bottom facts of the affair and publish them, as a matter of journalistic good faith and duty. We interviewed Mrs. Reynolds and her son, and guided by the statements of the accusers, closely questioned them as to all the particulars of the so-called expose. The result was the plainest and fullest explanation of everything that could in any respect be construed to the prejudice of the mediums; and to show beyond all doubt or question that they had been the victims of a most foul and dishonest plot to injure them. In MIND AND MATTER of November 12th, we published the statements of the Clyde enemies of the mediums in full, as it appeared in the *Enterprise* of that place; and showed from the face of it that it was a tissue of self-evident falsehoods, and that so far from showing any wrong on the part of the mediums, most plainly showed the dishonesty and depravity of those who had

been concerned in getting up this vile and groundless scandal. We at the same time published the statement of Mr. Williams, the lawyer, who appeared for Mrs. Reynolds, showing that neither Mrs. Reynolds nor her son had pleaded guilty to any deception whatever, he, Williams, having acted in the matter in their absence, and without consultation with them, neither of the mediums knowing or understanding, until after the disposition of the complaint, (if complaint there was), what had been done.

We do not hesitate to condemn and censure the course of Mr. Williams in the matter; but that Mrs. Reynolds and her son should be prejudiced by his action would be most unjust. Even if the facts had been as stated by their dishonest accusers, no law had been violated, for no one has pretended, untruthful and dishonest as these people were, that either of the mediums had obtained or expected to obtain, a cent for that seance or the one they had previously given. Mr. Williams was perhaps not aware that such was the fact, or he would not have consented to any disposition of the case by the magistrate other than a free discharge. Even had the mediums taken money for that seance, and had the Hunters, Sweetland and Drowns testified against them, the only lawful disposition would have been a binding over to answer at court. The fining of the mediums by the Clyde Dogberry was an illegal act, for which that stupid magistrate ought to be impeached, or prosecuted for misdemeanor in office. It was these sham legal proceedings that gave the case all the unfavorable appearance it bore. It is well for those who were engaged in them, that Mrs. Reynolds is the forbearing and patient woman she is, or they would be made to know that dishonest persecution of mediums is as illegal an occupation as such alleged swindling by mediums.

In the same number of this paper we published the detailed account of two seances given by the mediums near Clyde, Ohio, at the residence of Mr. Pool and his friends, in the presence of thirty or more witnesses, immediately after their release from their false and illegal imprisonment; at which ample proof was given, that the Hunters, Sweetland and the Drowns had lied concerning the private free seance given at Drown's house. Besides, we published an account of a free test seance given by Mrs. Reynolds at the residence of Col. S. P. Kase, in Philadelphia, on November 8th, showing beyond all question that the spirit power attending Mrs. Reynolds was stronger, if anything, than it had ever been before, and that they had no reason whatever to eke out their work by the fraudulent assistance of the medium.

Notwithstanding so many facts, all concurring in showing the entire innocence of Mrs. Reynolds and her son, of any deception, or attempted deception, at Clyde, Ohio; the *Banner of Light* took no notice of this manifest attempt, not only to discredit two undoubted spiritual mediums, but to discredit, if possible, the phenomenon of spirit materialization, and create a general scandal against the cause of Spiritualism and those prominently engaged in defending and advancing it. We were amazed at this, notwithstanding the fast becoming proverbial indifference of the *Banner* to all matters relating to the protection and encouragement of public mediums. This case was so glaring and manifest an assault upon public mediumship, that it seemed hardly possible that the *Banner* would dare to remain silent. If for no other reason, it should have taken a prompt stand in the matter, to save the appearance of feeling some interest in the cause it professed to serve.

Writhing under the lash of criticism, which we had applied to the exposed backs of the Clyde slandering fraternity, A. B. French incited them to go through the farce of making affidavits to their falsehoods, and found a willing publisher of this dish of slander and falsehood in Col. Bundy, of the *R.-P. Journal*, the organ of Jesuitism in Spiritualism, properly known as Bundyism. This was the opportunity for which the *Banner of Light* had waited to join the accusers of Mrs. Reynolds. It had been silent over a month, when it announced that, in its next issue, it would take its position in relation to the Clyde fiasco. The next week brought forth an evasive, one-sided and shuffling article, which wound up with an endorsement of the Clyde slanders, and the condemnation of Mrs. Reynolds, through its cat's-paw, John Wetherbee, who expressed great respect for Mrs. Reynolds, on account, no doubt, of the dishonesty they falsely alleged against her. This dishonest hypocritical performance we criticised and showed up in its true light, and placed that cowardly and mean-spirited journal where it properly belongs, along side of the *R.-P. Journal*, in its warfare on mediums and mediumship. Not daring to reply to our just and unanswerable criticisms of its conduct, the next week it came out in a call upon its henchmen to combine and punish us, for our scathing criticisms of its dishonorable and hypocritical course in the Clyde affair, and we presume also, in relation to our criticisms of the "Editor-at-Large" and "Secular Press Bureau" swindles, which the *Banner* is doing what it can to resuscitate. To this open declaration of war on the part of the *Banner* and its partisans, we responded last week, and henceforward we neither ask nor look for peace. Open warfare from them we know we will not get, for they dare not show their hypocrisy in the light of day; but every mean, untruthful, dishonest, skul-

ing, sneaking, cowardly, treacherous and inhuman act of hostility that can be devised, we know will be set in motion to injure us and the uncompromising advocate of truth that we are publishing. It must be thus a while, and then the end. We have given this resume of matters as an introduction to the following cowardly, disgraceful and hypocritical dodge of the *Banner* to escape from that whip of scorpions which, in its guilty conscience, it saw about to fall on its shrinking back. In its last week's issue the *Banner* says.

"With all due respect to the belligerents in the Crindle-Reynolds controversy, we offer no opinion, as we have never seen the lady, and therefore know nothing personally in regard to her mediumship. One thing is certain, however, in regard to this matter, and that is, that equally respectable people conscientiously differ in regard to the validity of the lady's mediumship; hence there seems to be no necessity of crimination or recrimination. It decides nothing, and is positively injurious to the cause, besides keeping up useless contention in our ranks. Like other mediums who have been condemned by captious Spiritualists, if Mrs. R. is a *bona fide* medium, time will set her right before the public. *Nous verrons*. All we desire in the pending controversy is, that our correspondents shall eschew *personalities*. Otherwise their articles will not be admitted into these columns."

The man who wrote that is presumed to be the same, who wrote the editorial of the previous week, in which, coward and dissembler like, he insinuated that we "are governed by passions that receive anything but a spiritual impulse,"—that we are guilty of "unspiritual practices,"—that we use "the poisonous arrows of a wrathful ambition and a malignant selfishness,"—that we are engaged in "a tumultuous struggling for place, for influence, for power,"—that we are seeking, "to crowd Spiritualism into the background, in order to take precedence of ourselves,"—that we are "envious, jealous, ambitious and worldly selfish." These are some of the personalities insinuated at us by this cringing, cowardly editor, who having invited the criticism of his evasive, hypocritical and dishonest course, seeks to close the columns of his paper against the very just strictures he has provoked. But his imagined cunning will hardly avail him in this instance. He will have to toe the scratch, or go forth branded as well a knave, as a coward. There is no "Crinkle-Reynolds controversy," Luther Colby, and you know it. The question at issue is not whether Mrs. Reynolds is a genuine spiritual medium of extraordinary attributes, for that fact has been settled beyond all possible controversy, both in California and all the cities of the East visited by Mrs. Reynolds, Boston included; in which latter city right under your very eye, and in the presence of your cat's-paw, John Wetherbee, such positive proof of that fact was given, that even he was compelled, through the columns of your own paper, to admit that, to you, manifestly unwelcome fact. The question at issue is, whether the Clyde, Ohio, accusers of Mrs. Reynolds, who are championed by A. B. French, and who one and all allege that Mrs. Reynolds is not a medium at all, and that she feigned spirit phenomena through her mediumship, at Clyde, on October 29th last, speak the truth, or anything that properly bears the appearance of truth, concerning that deeply wronged woman? That is the question. After months of time to inform himself with whom the truth and honesty, and the falsehood and dishonesty lies, poor Luther Colby, admits he has been unable to form an opinion in the premises, because he has never seen Mrs. Reynolds. That will not do, Luther. If you have not yourself seen Mrs. Reynolds, you selected John Wetherbee to do your seeing for you, and if you know nothing personally of Mrs. Reynolds' mediumship, it is because you have no personal confidence in the statements made by your cat's-paw, John Wetherbee, through your columns. Well, we are ready to believe you were justified in your lack of faith in his published statements, for, as we showed in our last issue, he repudiates them himself. A pretty mess between you, you are making of your case, to be sure!

But here we come to a point which we defy the editor of the *Banner* to evade. He says: "One thing is certain, however, in regard to this matter, and that is, that equally respectable people, conscientiously differ in regard to the validity of the lady's (Mrs. R.'s) mediumship." This is either true or false. If true, it will be easy for Mr. Colby to name the respectable people who regard Mrs. Reynolds's claims to be a medium, invalid; and we call upon him to name them. That the Hunters, Sweetlands, Drowns, Frenches, Perins Bunnys, Wetherbees, and other slanderers of Mrs. Reynolds are respectable people, in so far as their conduct towards Mrs. Reynolds is concerned, we deny. None of them pretend to have attended more than two of her seances, and not one of them has ever made a statement of a single credible fact that should operate to her prejudice. Thousands of persons who have had the amplest opportunity of testing Mrs. Reynolds' mediumship, know, absolutely know, not only that Mrs. Reynolds is a medium, but that few indeed have been the mediums who have presented stronger claims to public confidence. It is therefore the height of assurance and folly, on the part of the *Banner of Light*, to treat that fact as open to any question. We ask Mr. Colby, if the validity of Mrs. Reynolds's claims to be a genuine spiritual medium are open to question, as he pretends, where he can point to a medium who has any valid claims to mediumship? Mr. Colby must

answer this question or by his silence admit that
he cannot or dare not attempt it.

The *Banner* pretends, hypocritically, to deprecate "crimination and reercrimination," in Spiritu-
alism; and yet its editor loses no opportunity
privately to abuse, misrepresent, and in every in-
direct way, to injure himself and the paper we are
conducting. This the editor of the *Banner* cannot
deny, for we have it from those he numbers
among his trusted friends. He has pursued the
same course towards us, that he has towards Col.
Bundy and the *R.-P. Journal*. Fearing publicly
to assail either, he has bored nearly every per-
son, from whom he could obtain a hearing, with
his tedious diatribes, about the iniquities of Col.
B. and his paper, and the terrible things he in-
tended to do, sometime, publicly, when he felt he
could afford to attempt it. This insincerity is
simply disingenuous, and we will dismiss it.

Says, Mr. Colby: "Like other mediums who have been condemned by captious Spiritualists, if Mrs. R. is a *bona fide* medium, time will set her right before the public, *nous verrons*." Let us see about that dogmatic declaration. Mrs. Reynolds has been before the public as a medium, for the past five years at least, and during that time has had to endure just such lying slanders as were perpetrated against her by the Clyde fraternity of which A. B. French is chief. During all that time spirit manifestations have been witnessed at her seances similar to those which were witnessed by John Wetherbee, when, at the instance of Mr. Colby, he visited one of Mrs. Reynolds' seances in Boston, last summer. If five years of faithful services as a medium does not warrant the *Banner of Light* in having an opinion about that medium's claim to recognition as a medium, we ask Mr. Colby, how much time it will take? Will he answer? "*Nous verrons*." John Wetherbee has already answered, that the honesty and good faith of no medium can be established by proofs of genuine mediumship. How it is to be done, so long as men and women can be found who will concoct lies against mediums, and swear to them, Mr. Wetherbee has not deigned to tell us. On the other hand, we insist that every principle of honesty, justice and right demands that mediums who have demonstrated the fact that they are mediums, shall be so regarded in utter disregard of the self-contradictory, malicious and manifestly prejudiced statements of selfish and notoriety-seeking people to the contrary. A curse will rest upon the cause of Spiritualism, unless it can put an end to the business of crushing the mediumistic instruments of the spirit workers for the establishment of truth. This is the issue of the hour which Spiritualists are called to meet and settle. We will not run away from it; but will advance upon it; and with the sling of spirit power, and the white pebbles of facts, we will smite this foe of truth to death. We advise those who would not be hurt by its fall, to stand from under in time.

SPIRIT DECEPTION.

We last week published a part of Judge Lawrence's "Report of the Terre Haute Materializing Manifestations," appertaining to the photographing of a spirit that purported to be the virgin mother of Jesus of Nazareth. It was published in an extra of the *Psychometric Circular*, of Brooklyn, for December. Since then we have received the December number of the *Circular*, containing another instalment of the same "Report," which contains some facts in relation to the same matter, that will serve to show the persistency of spirits in repeating their falsehoods after they have been detected and fully exposed.

Describing a seance of December 15th, among other things Judge Lawrence reports:

"After Esther, came a most beautiful, loving spirit form claiming to be Mary Magdalene. She was attired in white robes, and after having stood in the light, shown the medium, and thrown the doors wide open, came and saluted us all gently by the hand. She came and sat down by me, and said: 'The ancient oracles were exhibiting their symbols and secret signs through the lights in the ventilator.' She pointed out a child standing by the medium, and said, 'it was the medium's spirit child.' Minnie said it was a young pappoose. Mary pointed out the appearance in the back of the cabinet, and said, 'that it was a representation of the wigwag of Minnie, in which hung the photograph of Mary the Mother of Jesus,' I had previously given to Minnie, at her request, a photograph to hang in her wigwag. She also said I was to obtain photographs of the symbols, and would thereby be enabled to embody them in the history of these things"

Judge Lawrence reports another spirit, who purported to be "Pharaoh's daughter"; (who, it is alleged, found and preserved the infant Moses), as saying: "I am acquainted with Mary the Mother of Jesus, and I know that she gave you her picture while standing on a tambourine." Judge Lawrence reports that another spirit purporting to be the "Woman of Endor," said:

"I would write a history of the Ancients, and that she would aid in the work; that she knew Mary the Mother of Jesus, and that she stood on the tambourine when her picture was taken, and that the opposition to her photograph and the appearance of the Ancients would ultimately be overcome and abandoned. She made a very agreeable visit and impressed the company that she was a most amiable and loving character."

"Then came Queen Esther most magnificently attired in robes of pure white with a shining crown on her head. She, like the others, was barefooted. She showed the medium sitting in the light under the ventilator. She then came to me, leaving the doors wide open, with the medium in plain sight. She came and sat by me."

holding my hand in hers. I told her that perhaps I ought to address her by some title, 'Serene Highness,' or something like that. [Good spirits, forgive us for laughing, as we write of this lamentable farce!—Ed.] "She said, 'No, I want no title—I have come to establish truth, and that has no titles, no distinctions.' I then spoke of her husband as being one of the oracles before he was king. She said, 'That is so, and his name was Xerxes, and that he had appeared to me here in that character.' [Esther had evidently been in spirit life too long to remember who her husband was. On the oracle matter, I guess she is safe, for no one ever heard anything of it before.—Ed.] "I then asked her if she had ever seen Haman? She replied in the affirmative. I then spoke of the change of administration, and the number slain on the occasion. She said the number of the slain had been exaggerated, but that the practice was according to the laws of the land, though the nation was then in a rude condition." [What the latter part of that answer had to do with Judge Lawrence's question, we do not see.—Ed.] "She promised me her picture, if possible to give it. While sitting by my side, she took the crown from her head and placed it upon mine, removing it after a little time. George Powell had been invisibly performing around Esther, by moving the bench on which we sat, and when I spoke of it, he audibly inquired if 'he could not rock a queen?' and then said, 'How do you like an old woman's bonnet on your head?' * * He startled me so by his sudden noises, that it affected my brain unpleasantly, and being so told, he made a very handsome apology."

We have given this portion of Judge Lawrence's published report to give the public a foretaste of what that projected "History of Ancient Spirits" is likely to be. We do not wonder Judge Lawrence realized that his brain was "so affected," for that crowning performance by a queen was enough to upset the brain of such a "greeny." Truly it may be said that "all the fools are not dead yet." That Judge Lawrence should write such absurd nonsense is not one bit more strange than that Charles R. Miller should publish it, as matter that can serve any other purpose than to bring ridicule upon Spiritualism. The next spirit to allude to the Virgin Mary's photograph was one that purported to be Mrs. Pharaoh, formerly of Egypt, where the bullrushes grow. Judge L. says of her:

"She held my hand in hers, and conversed a long time. I made all the inquiries I could think of to carry on the conversation, but got out of material before the interview closed. [This reminds us of the interview between Mr. William Guppy and Lady Deadlock, in Chesneywold. We would not have been there for anything, for somebody would certainly have had to gather up the fragments for we would have exploded with laughter.—Ed.] She said in substance that she was the wife of Pharaoh—that one of her daughters rescued Moses, and reared him in her palace—that Moses led out the Israelites—that Pharaoh accompanied by his family pursued him, and that in crossing the Red Sea, unexpected obstacles presented themselves, and they were all drowned by the incoming tide. [That attempt to make a fable a historical truth, ought to suffice to show what kind of history "these ancient spirits" come to influence Judge Lawrence to write.—Ed.] That the Ancients came to convince man that they would return to earth and thus prove the immortality of the human soul. [How that would any more prove the immortality of the human soul, than the return of the most modern spirit we do not see.—Ed.] She also said she was acquainted with Mary the Mother of Jesus, and that she was present when her picture was taken standing on a tambourine. Speaking of another appearance of "St. Peter," Judge Lawrence says: "Both these spirits ('St. Peter' and 'Pharaoh's wife') and all other forms here unite in declaring the photograph of Mary, and the appearance of the Ancients, as genuine. Peter seemed to come on business and made a short stay."

Now all this spirit testimony at the Pence Hall séances, from spirits, in relation to the photograph of "Mary the Mother of Jesus" has relation to a photograph copy of a statue of a young girl, not yet in her teens, a living expression of first or early love for one of another sex; as with book in hand; with downcast pensive look; and with "cutty" or short skirt, and bare limbs and feet, she tripped to school. Her mantle, which also serves her as a hood, extends to and unites with the circular or oval pedestal on which the figure stands, and serves to strengthen and support the beautifully moulded slender limbs of the figure. That it is not the form of a woman standing on a tambourine any one can see at a glance. We have a copy of this photograph, obtained directly from Judge Lawrence, by the lady who sent it to us, which we will have copied, and will send a card photograph of it, to any one who desires to know the truth concerning the original for 10 cts. postage included. The statue from which the original picture was taken, is designated Burns' Highland Mary, and had been in existence for many years before it was used by spirits to play this cruel and heartless deception upon Judge Lawrence, Charles R. Miller, Dr. J. R. Buchanan, Robert Hare, A. L. Hatch, and other equally well meaning but easily duped Spiritualists. Ten years at least, before the photograph in question was palmed upon Judge Lawrence, as the spirit picture of "Mary the Mother of Jesus," the same picture was placed in an ornamental window in the ladies cabin of the steamboat Ben Franklin, plying between Louisville and Cincinnati. This is an indisputable fact which any one can know for himself or herself if they will take the trouble to do so. It is a laughable blunder which these untruthful spirits have made, to account for the pedestal on which the figure stands by pretending it was a tambourine. They have never pretended to give any reason why the tambourine was used. But that is not the only thing unexplained. The figure has a book in her hand. That

fact has not been noticed as an objection to the claim that the photograph is a picture of "Mary the Mother of Jesus." What lie will they invent to account for that tell-tale book? Did "Mary" get that from the cabinet to? Not much, for they would have said so. Of what use was that tambourine and book to the Mother of Jesus? Why don't some of them answer. They cannot, and they lie each and all of them."

The photograph is therefore a barefaced spirit fraud, no doubt the joint work of all the spirits, who at Terre Haute, have falsely testified to its genuineness. Not only is the spirit purporting to be "Mary the Mother of Jesus," a spirit deceiver, but the spirits purporting to be Queen Esther, Mrs. Pharaoh, Pharaoh's daughter, the "Woman of Endor," Mary Magdalene, John the Baptist, Ruth, St. Peter, Isaac, Rebekah, Samson, Delilah, Abraham, Sarah, Hagar, Deborah the Prophetess, and the rest of these masqueraders, are all spirit deceivers, and are either Christian spirit priests or their poor blind bigoted dupes. In insisting on the genuineness of the "Mary" photograph they have convicted themselves, one and all of the vilest fraud and deception. If these spirit liars and cheats think we will fire and desist from exposing their villainy, they lie under a mistake, that is all.

A similar fraud was perpetrated by these spirit fiends upon Mrs. Lucy E. Lewis, who was made to believe she had been given the picture of the spirit of "Jesus," and who was deceived into believing, by the same spirit who pretended to give her his picture, that he would reincarnate himself through her—as vile a piece of devilry as was ever perpetrated. That picture was nothing more than a photographic copy of an engraving used in many common editions of the "Bible," and especially where "Jesus" is represented as meeting the woman at the well. We have compared the photograph with the engraving in the Bible, and testify to what we personally know to be the fact.

Judge Lawrence does not seem to know that all that hand-shaking and familiar sitting by and caressing him, on the part of those spirits, were the means used to psychologize him, and so blunt his natural perceptions that he would not see through the humbug they were practicing upon him. The trouble of his head, while in those seances, was owing solely to that influence thrown upon him. Judge Lawrence, be warned by one who feels nothing but kindness for you, not to write that "History of the Ancients." It is a first class fraud that is being prepared for you, and if you do not realize this, like Robert Hare, you will waste your time and your money in pursuit of a lamentable delusion. If you have any doubt as to the fraudulent nature of the "Mary the Mother of Jesus" picture, either go, or send some one you can trust, to compare it with the picture on the steamer "Ben Franklin." Do for the sake of your reason, throw off of you the horrid spell which has been cast upon you. Devils, stand back, or take the consequences—a hell of remorse. Your scheme will be brought to nought. Rely upon that.

"THE AMERICAN SPIRITUALISTIC ALLIANCE" ASSUMES THE "SECULAR PRESS BUREAU" SWINDLE.

We take the following announcement and explanation from the *Banner of Light* of last week:

"Our readers will remember that in our last issue we published a letter from Judge Nelson Cross, of New York, wherein it was recommended that the Secular Press Bureau, heretofore conducted under the sole management of Prof. S. B. Brittan, be—in view of the fact that other engagements now make it imperative upon him (B.) to withdraw from the active and single part he has had in this enterprise—committed to the care and management of the organization known as *The American Spiritualistic Alliance*, of that city. We at the time took occasion to endorse the proposition, and to urge its claims upon the favorable consideration of all who felt in fellowship with the important service which the Bureau has accomplished for the cause in the past, and which it will still continue to do, we feel confident, if its claims are answered peculiarly by the public to an extent that will warrant its continuance."

"We have, since our last, received additional particulars from Judge Cross, which we here place before our readers. He writes us under date of January 5th:

"At a meeting of the *Directory of the American Spiritualistic Alliance*, held on Tuesday evening last, the following was agreed to by all present:

"Resolved, That the *Alliance* proceed to organize, in due form and manner, a *Bureau of Secular Correspondence*, with the object of presenting the claims and evidences of Spiritualism, in answer to the strictures and attacks of the secular and religious press."

"Judge Cross informs us," says the *Banner*, "that active preparations for the work in hand are being rapidly pushed forward, and that the prospects are most encouraging in this direction for the future of the Bureau. In view of which, we repeat with emphasis what we said on the previous occasion above referred to: We hope the matter may thus by an increase of workers, be expanded—and that not only Prof Brittan will continue to give assistance in replying to the attacks made on Spiritualism in the secular press, but that other talented gentlemen connected with the Alliance, will feel to devote a portion of their time and talents to the work in view."

"We are willing to act in the same capacity regarding the *Bureau of Secular Correspondence* as heretofore, without personal compensation; and will receive and report to the public in these columns all amounts forwarded to our care for that Bureau, and forward such sums to the Alliance, to be expended by it as it shall deem best to its members in remunerating those who may act as

writers in the carrying forward of the work which was inaugurated two years ago.

"Amount paid for 1882:

Col. Moses Hunt, Charleston Dist., Boston,	\$25.00
Glad. Norton, Bristol, Conn.,	2.00
Chesman Miller, Brecksville, Ohio,	2.40
	\$29.40

The *Banner of Light* and *The American Spiritualistic Alliance*, will hardly complain that we have not treated them fairly, in thus setting out in full their scheme to pull the wool over the eyes of earnest and unsuspecting Spiritualists. Having done this, we will, as in duty bound, caution the latter against the lamely baited trap that has been set to catch them. Two years ago this same Monsieur Tonson rapped upon the pocket books of Spiritualists, in the disguise of "Editor-at-Large," who claimed to have authority to do so from the spirit world—the same spirit world that Luther Colby insists is running the "Old Banner of Light,"—into the background. Besides he claimed that he was the only authorized mouth piece of the spirits, to answer the attacks of the secular press upon Spiritualism, and the only person whose standing and influence would secure a hearing for Spiritualism in papers opposed to that cause. As a matter of course that was all bosh; but it served to put a few shekels in Prof. Brittan's impecunious pocket, and gave some gratuitous contributions, of little practical value to Spiritualism, to the columns of the *Banner*. The original Monsieur Tonson enterprise did not "pan out" as it was expected to do; so to swell his importance, Prof. Brittan assumed to have inflated himself until he constituted a bureau, and called himself the "Secular Press Bureau." This dodge did not "pan out" any better, so Prof. Brittan threw up the sponge, firing at us as he ran away, a Parthian shot, that did us no harm. This was all a ruse, however, to escape our vigilance. Monsieur Tonson turns up again for the third time as "The Alliance" and "the Bureau" of "Secular Correspondence." He is nevertheless the same old Monsieur Tonson, and on the same errand, to put money in his purse.

Now, who and what is the "Alliance"? Who and what is the "Directory" of that "Alliance"? And what possible use is there for this wheel within a wheel, called the *Bureau of Secular Correspondence*? It is not pretended that the spirit world has made the "Alliance," nor the "Directory of the Alliance," nor the "Bureau of Secular Correspondence," organized by the former, their mouth-piece. Nor is it pretended that the secular press will recognize the "Alliance" as authorized or competent to represent Spiritualism as their correspondents in relation to that subject. Poor Brittan received many a disgusting snubbing for his pretence that he was the representative of Spiritualism, and in no secular paper was he recognized as having any claims to be regarded as "editor-at-large." When Prof. Brittan found himself turned out of newspaper offices for his wholly unwarrantable assumption of a right to manage them, he would come out with his rejected articles in the *Old Banner*, heading them, the "Editor-at-Large at his Work," and date them from the "Secular Press Bureau." This used to remind us of poor egotistical and eccentric George Jones's title, "Count Johannes." But Judge Cross and the *Banner* have let the cat out of the bag, when they tell us that Dr. Brittan is a part and parcel of the "Alliance." As Dr. B. was the whole of the "Secular Press Bureau," so he will undoubtedly prove the whole of the "Alliance," and it is Dr. B. first, last and all the time, after all.

When Louis Napoleon was sapping and undermining the rights and interests of the people of France, he endeavored to keep their attention diverted from their own dangers by foreign wars. He fomented war between Italy and Austria, in which he took a hand; he championed the falling papal power; he formed an alliance with England against Russia; he took advantage of the Rebellion to set up an empire on this continent; and finally ended by plunging France into a war with Germany, which ended his career and made France a republic. These people who are so anxious to engage in wars that in no way can interest or harm Spiritualism, are playing the treacherous part of Louis Napoleon, in Spiritualism. They well know that the most destructive treachery is going on in the very heart of the true domain of Spiritualism, in the shape of "New Departures," "Spiritualism in its Higher Phases," "Harmonical Davisism," or "Diakkaism," "Christian Spiritualism," "Bundyism," "Backgroundism," "Clydeism," "Allianceism," and what not besides, in the way of cowardice, falsehood and treachery. This is no time for Spiritualists to allow their attention and efforts to be diverted from the safety of Spiritualism against its internal foes. Already a combined cry has gone forth from the respective representatives of the isms we have named, that Spiritualism no longer needs the manifestations of spirit return, nor the mediums through whom these manifestations come, and the vilest injustice and warfare is not only allowed to be kept up, but is actively carried on against all mediums who consent to serve the spirit workers as their selected helpers. No danger from without threatens any harm to Spiritualism. The danger all lies within it, at the hands of those who are not content to co-operate with the spirit friends and founders of Spiritualism, but who seek to control and lead the movement without regard to reason or right. This "Bureau of Secular Correspondence"

ence" is an unjustifiable diversion in the interest of the enemy it professes to oppose.

What does Spiritualism have to do with "The fighting bible societies," "church heresies in England," "publishing sermons," articles that constitute the leading editorials of the *Banner of Light*. Or the "Theology in the Public Schools," "Outgrowing the Pulpit," "The Poor-Working Girls," articles that constitute the leading editorials of the *R.-P. Journal* for last week. All this is getting as far as possible from the questions which must be met and answered if Spiritualism is to live. Spiritualists let the editors of those papers be made to understand that nambypambyism has no proper place in Spiritualistic journalism. Keep your eyes on the enemy; he is in your midst, not away off as that enemy would have you believe; waste no powder at so long a range as that Alliance arrangement was intended to bring about. It is all wanted to drive the enemy from your midst, where you can see the very whites of their eyes, if you will only look close beside you.

WHAT WILLIAM EMMETTE COLEMAN KNOWS ABOUT JESUS.

In last week's *Religio-Philosophical Journal*, Mr. Coleman says:

"In speaking of the real—not the ideal—Jesus, I omit everything based on that part of the Testament demonstrated to be unreliable, and make little use of that known to be doubtful." "One of the demonstrated facts in New Testament Literature is, that the Gospel of John (so called) is wholly unreliable—is a fiction throughout, a romance," etc. "Its history is almost wholly false, and the speeches of Jesus pure fabrications of the writer." "Jesus never talked in the manner 'John' makes him speak all through his gospel." "Neither John nor Jesus taught a new religion, their theology being all contained in the current Judaism. Jesus selected certain portions and emphasized them more than others, but there was nothing absolutely new in any of his teachings, except perhaps in some of his more extravagant and hyperbolic injunctions."

That settles the business for Jesus so far as Mr. Coleman can do it. All that is left of him is not worth saving to anybody. Mr. Coleman claims to be a Spiritualist and a "Christian Spiritualist," at that, and yet he thus speaks of "Jesus":

"I have lately had occasion to strongly defend Jesus in Liberal journals from some of those virulent lying attacks on his private and public character, and I shall always do so when occasion demands it. I am as strongly opposed to injustice to Jesus as Mr. Wilson, and I never indulge in statements concerning him but what are borne out by the established facts in the case. Jesus had defects and imperfections like all other men, and it is but simple justice to him and all other men, that these defects should be impartially pointed out, so that mankind may know the truth and be free—free from the thralldom of ancient superstitions, free from the absurd idea that Jesus was a perfect man, or any more Divine than any other man. He was a simple Jewish enthusiast and religious reformer, foolishly supposing himself the Messiah, thereby coming to an untimely death."

There he is, Dr. Buchanan; there he is, Dr. Peabbles; there he is, A. E. Newton; there he is, Dr. Crowell; there he is, gentlemen of the Alliance; there he is, Judge Lawrence; there he is, Mr. Hare; there he is, Mr. Miller; there he is, Mr. Tuttle; there he is, Dr. Watson; "sic! boys," go for him. Something must be done; the Christian Spiritualistic Church can never stand with such heresy as that in its very vitals. This heresy does not concern the Catholic Christian nor the Protestant Christian churches, but the new Christian Church, the canons of which are supposed to be fixed by the "Alliance," in New York. After having spoken in that insultingly disparaging manner, of "Jesus," Mr. Coleman thus seeks to show how white a crow he is, by casting the carrion contents of his maw upon others. He says:

"Mr. Wilson says that those who see the most faults in Jesus and his teachings, generally know the least in regard to him. There is some truth in this, for many ignorant infidels [How much that sounds like the impious fool, Guitau!—Ed.] are continually abusing Jesus for that of which he is innocent. The stream of low vulgar abuse leveled at Jesus, the Apostles, and the Bible, by a certain school of uncultured, bigoted, and (worse than all) dishonest infidels and Spiritualists, whose blackguardism and lying diatribes disgust sensible, truth-loving freethinkers, is as repugnant to me as it is to Mr. Wilson."

The people at whom this whitened sepulcher vents that disgusting filth are those who not only know that no such persons as Jesus and the apostles ever lived, but that the pretence that they did is the most arrant hypocrisy that sensible or well informed people could be guilty of. It is utterly false, therefore, that those who know this, can abuse, or treat with disrespect, that which never had an existence. It is those who, as a class or school, insist that they did exist, and this without one single particle of authentic proof to show it, who abuse them when they undertake to tell us what they did or did not say.

Mr. Coleman pretends to know that Jesus did live, but like the Christian clergy, whose dogmatic habits he has assumed, he does not attempt to tell us how he knows it. If he will just stop long enough in his windy professions of what he knows; to tell us how he knows anything about him, whatever; he will confer a favor upon ourselves and readers, even if he does not on avowed believers in him. We venture to say, Mr. Coleman will not undertake to do anything of the kind. What his opinion or any other persons opinions about such matters may be, amounts to nothing at all. What the world wants are facts, not opinions of men, although such men may be

as great in their own conceit as Coleman or Guilean.

To test Mr. Coleman's willingness to meet a square proposition, we ask him to furnish one particle of authentic proof that either "Jesus" or anyone or more of the twelve "Apostles," with Paul added, ever had an earthly existence. If he can furnish no such proof, we would suggest that he would cut a better figure if he would be a little less dogmatical about such matters.

THE OUTCOME OF "SPIRITUALISM IN ITS HIGHER PHASES."

When Eugene Crowell and A. E. Newton announced, some five months ago, their purpose to establish a paper to inculcate the "Higher phases of Spiritualism," we felt an irresistible impression to think that another movement was on foot to betray the cause of Spiritualism into the power and keeping of Christian bigots. We regret to say that circumstances compel us to feel that our apprehensions were not without the best foundation. In the last week's issue of the *Two Worlds* is a letter from the Rev. Julian C. Brown to the editors of that paper, in which this Methodist clergyman says:

"I quote from your issue of December 17th, the following, and desire to submit a question. I am a Methodist minister, and number among my friends some Spiritualists—relatives of Dr. Watson, of Memphis; and the question I ask is not propounded in a cavilling spirit, nor from a desire to be impertinent, but rather from an honest wish to gain knowledge and learn more of the true genius of Spiritualism. In many points I candidly agree with you in your explanation or understanding of what is meant by the divinity of Christ. My previous training and early biases do not force my judgment to materially differ with the ideas you set forth, and in the main I can accept and subscribe to your hardly unorthodox creed, on that subject of the Nazarene's Divinity. The quotation referred to runs thus:

"Some have gone so far as to repudiate the doctrine altogether, and some even deny that such a person as Jesus ever existed in human history. We are not of that class. The result of our investigation of all accessible earthly evidences and of spirit testimony upon the subject, is the conviction that Jesus, the man, lived on earth, substantially as related in the Gospels, and that he now lives in the heavens, a source of spiritual power and illumination, or 'salvation,' to all whose hearts are sympathetically open to him."

"I have been led to believe, from perhaps a superficial study of the subject, that it was the proud boast of Spiritualism that it taught absolute truth, and gave demonstrative evidence of immortality. The impression, reasonable too, has been made upon my mind, that the spirits, if they communicated at all, would of course tell the same story, and be guilty of no inconsistency in their several statements, and the question I wish to propound is: Why is there such a diversity of belief among Spiritualists on so important a matter, if Spiritualists are taught by spirits upon such subjects? Why is there one class of Spiritualists who do not believe in the Divinity of Christ, another class who do not believe in his having ever existed even, and a third class who hold to your views? It seems that there are three classes all professing to have communication with the spirit world, and to derive pure knowledge and unvarnished truth from that pure fountain, but all differing in their views, and not hesitating about giving publicity to the same. If you will explain this, I will be debtor to you for information which I am unable of myself to get."

To these home-thrust questions the editor of the *Two Worlds* replies, as follows:

"The inquiry of our correspondent, Rev. Julian C. Brown, of Augusta, Arkansas, printed in another column, is a very natural one for a person who has been accustomed to found his opinions in religious or spiritual matters upon what he deems infallible authority. But his question is very easily answered. A little further acquaintance with Modern Spiritualism, and the views of its intelligent advocates, will enable our correspondent to understand that the only point on which Spiritualism is claimed to give 'demonstrative evidence,' is that of the reality of spirit existence. From this, the truth of 'immortality,' in the sense of endless future conscious existence, is inferred rather than demonstrated."

"The identity of spirits—that is, the fact that the spirits who communicate are really the departed friends or former denizens of earth that they claim to be—is often attended with some doubt, and rarely admits of what can be strictly termed demonstration, though in many cases the proof amounts to a moral certainty in the individual mind."

"Consequently, our correspondent will find that the only point on which Spiritualists are agreed, is that of spirit existence as opposed to Materialists, who deny any such existence; while they also generally agree that the spirits who demonstrate their existence and presence are (for the most part, at least) the spirits of human beings who once dwelt in fleshly bodies. From this, on the contrary, would prove since a being must exist in order to deny that he exists. Hence no intelligent Spiritualist believes in either spirit existence or immortality, because spirits teach it, but rather because the former has been demonstrated to their perceptions, and the latter seems a necessary or probable inference therefrom."

"But as regards any matter of opinion, theory, religious doctrine, or even question of fact, depending on correct information and veracity, the case is quite different. Intelligent Spiritualists have learned that spirits are not infallible in opinion, nor are they omniscient in knowledge. It were irrational, contrary to all we know of the gradual development of the human mind, to suppose them such. They learn step by step, in the other life as here—doubtless with added facilities in some respects. Besides it is clear that they usually carry with them the bias of opinions held while on earth, and this often for a long time prevents them from obtaining clear and true perceptions of things in the spirit world. By the law of affinity, departed spirits naturally gravitate to the society of others like themselves in character and opinions, and thus may become confirmed and sustained in erroneous notions, while their minds are closed against influences which would enlighten them. Only the more free, aspirational and thoroughly earnest truth seekers can be expected to make rapid progress towards absolute truth in the spirit life. More than this, there are those who enter the spirit world with their moral natures so stunted or warped, that they find pleasure in misleading and falsifying, either for sport or from malice, those to whom they can gain access. In other words, as the apostle John wrote, 'Many false prophets are gone out into the world,' and there are doubtless, intentionally 'lying spirits' as well as honestly mistaken ones."

"Hence our clerical friend would find on further acquaintance with Spiritualism, that his impression is quite mistaken—that, as a matter of fact, all spirits do not 'tell the same story.' They differ as widely, to say the least, in matters of theory, and in regard to many matters of fact, as do mortals. Consequently intelligent Spiritualists have learned not to base their convictions in relation to any important matter on the mere testimony of spirits. They must have some better reason for the faith that is in them than 'thus saith a spirit,' even though that spirit claims to be 'the Lord' himself. They find it necessary, not only to try the spirits whether they be of God—that is, whether they are pervaded with the divine spirit of truthfulness, sincerity, humility, good-will and love of good—but also to test their teachings on all subjects, by the exercise of such truth-discriminating powers as each may possess, in order to determine the harmony of these teachings with what is known of truth from other sources, and their worthiness to be accepted. And each individual must do this for himself as well as he can. He cannot delegate this to any clergyman, priest, bishop, conference, synod, council, or pope. Hence as individual Spiritualists differ in their ability to determine what is truth, on account of diversity in original endowments, inherited tendencies, early inculcations, acquired knowledge, mental power, and spiritual discernment, it cannot be otherwise than that they arrive at different conclusions on many points of theory or doctrine. This we think fully answers the question why Spiritualists differ."

Still it doubtless seems very strange to our correspondent, as it does to many people who have imbibed the popular ideas about these things, that any truthful spirits who are actually denizens of the spirit world, should differ about such important matters as the existence or divinity of Jesus Christ. This results, as seems to us, from entirely mistaken or inadequate conceptions of what the spirit world is, and of the varied conditions of its inhabitants. Modern evidences agree with the statement attributed to Jesus, that the Father's house is a 'house of many mansions,' or, 'abiding places,' occupied by many different grades of beings, who may know as little of each other, personally and in detail, as people of different countries on this little earth

know of each other. They are doubtless grouped by the law of affinity or sympathy, and separated by natural antipathies or diversities of genius, as in this world, only more perfectly. Hence, one who in this world never heard of Jesus the Christ, or heard of him only to feel a repugnance to him, would not be likely in the other life to be attracted to the 'mansion' or state of being in which that exalted personage now dwells. And many, doubtless, who thought they believed in him here, and supposed they were going to his blessed arms, 'at the right hand of God,' have found that they had so utterly misconceived his true character, and possessed so little of his spirit, that centuries may elapse before they will be fitted for even a glimpse of his divine radiance. Hence it is no uncommon thing for communicating spirits to say they have searched the spirit world over, (i. e. their narrow conception of it), and can find no such being there. On the other hand, there are others who affirm, with gratitude and tender emotions, that they have been granted interviews with the Nazarene, as an objective and most lovely as well as august being, and that they recognize him subjectively as a mighty inspiring influence, prompting to all good, noble and humanitarian deeds, in fact, the centre of the mightiest uplifting and renewing force that reaches this planet. Such positive testimony, in our view, outweighs a thousand-fold all the negations of unspiritual spirits, and all the doubts and cavils of egotistic mortals as well."

"Our clerical friend, and others of his class, may think that a belief in the Bible as 'of divine authority' in all matters of faith and practice, gives one an advantage over the Spiritualist, who is obliged to depend on his own fallible truth-determining powers. We do not see it so. For the intelligent and logical Bible believer, if he holds to the Protestant doctrine of the right and duty of private judgement, is driven to the necessity of first determining, by the use of his own powers, that the Bible is an infallible authority. This means that the court of last resort is in himself—his own truth-determining powers—just where the Spiritualist finds it. And the exercise of the right of private interpretation of this infallible authority results in a wide variety and conflict of opinion, as seen in the hundred of sects to-day. So that an infallible book is of little account without an infallible interpreter of it."

"The Romanist avoids the difficulty by abdication of the use of the individual powers in endeavoring to ascertain truth, and leaving all to the authority of the church. This, no doubt, is a great saving of mental effort and toil to the individual, but it results in the utter loss of growth of mental power and moral perception which come of effort and exercise. Hence, the jury of the Roman Church, as a rule, are children and imbeciles in this department, and it is the policy of the Church to keep them such. And, as a matter of fact, the same is largely the case in the Protestant churches, because the great majority of their members arrive at their religious convictions mainly as the result of parental influence and early indoctrination, or powerful psychological forces brought to bear in times of excitement, rather than from independent and intelligent study on their own part."

"For the church of the future are wanted, not mere children in intellectual and moral discernment, who are dependent on authority for their opinions, but men and women who have by exercise developed their own powers of discrimination, and are thus able to stand on their own feet. The great Spiritual movement of our day, by the very diversity and incongruity of the ideas which it has precipitated from the unseen world, rendering reliance on spirit testimony utterly impossible, is actually accomplishing this compelling the use of the individual powers—just the agency which is to train the men and women of the New Age."

"We are pleased that our correspondent entertains so high an opinion of our journal, and trust the above frank response to his query will not lessen his estimation of *The Two Worlds*."

We presume Mr. Newton, in thus replying to his Methodist clerical correspondent at such length, intended it to be an exemplification of what he and his associate, Mr. Crowell, are pleased to designate as "Spiritualism in its higher phases." It certainly does not meet the inquiries of the Rev. Mr. Brown, and the latter will no doubt plainly tell him so. Mr. Brown understands by the term Spiritualism some form or rule of belief which distinguishes those who adopt it, and as designating their special views from those of others who differ with them; such as the designations of Catholic, Protestant, Baptist, Methodist, &c., among Christians. This is an entire misapprehension of the Reverend gentleman. Spiritualism is used to designate whatever relates to the existence of human spirits, and their manifestation of that existence and its experiences to mortals. It is, therefore, nothing more nor less than a special department of human inquiry; but at the same time it is more important and far-reaching in its scope than any other, and, perhaps, than all others combined, inasmuch as it is without conceivable limitations. The term Spiritualism defines no formulation of thought, theory, or practice—either theological, philosophical or scientific—and that Mr. Newton should not perceive that, shows how little he has freed himself from the shackles of vicious limitations to human inquiry. He lays great stress upon what he calls "intelligent Spiritualists," as contradistinguished from Spiritualists who are not intelligent. As he does not tell us who are "intelligent" and who are not among Spiritualists, we may justly infer that those who agree with him monopolize the intelligence in Spiritualism. That is certainly a vicious limitation.

The question may then be asked, who are and who are not Spiritualists? We answer, those who are in favor of the broadest and most unrestricted investigation of everything relating to Spiritualism as we have above defined it, are they who alone have the right to that designation; not alone those in favor of that perfect freedom, by profession, but who consistently do what they can to facilitate investigation by fostering spiritual mediumship, and in every way inviting and encouraging all possible intercourse between spirits and mortals. These alone are the true and consistent friends of Spiritualism, and they alone are entitled to be called Spiritualists. All who are unwilling to have the fullest and most unrestricted opportunities of spiritual investigation, and who seek, by word or act, to limit or obstruct such investigation, are alike the enemies of Spiritualism and Truth. It is because papers like the *R.-P. Journal*, the *Banner of Light*, *The Two Worlds*, and *Miller's Psychometric Circular*, are doing what they can to hedge in and limit the intercourse between the two worlds, that we are forced to regard them as working in the interest of those who would stop all such intercourse if they could. This point must be understood, and if those papers want to merit recognition as being friendly to Spiritualism, they will have "to turn over a new leaf." The *R.-P. Journal* rarely indeed has published a communication from spirits unless it was something approving its editorial opposition to the work of returning spirits. The *Banner of Light* just as rarely publishes any communication from spirits that have one word to say about the mistakes of their earthly lives. We venture to say that if the spirits who communicate at the *Banner of Light Circle* were permitted to testify their experiences without let or hindrance, a very differ-

ent class of spiritual communications would be given there. *The Two Worlds* is being run exclusively by one world, and the very smallest particle of that world at that. A paper in which spirits are not heard—or, if heard at all, under such limitations and restraints as shuts out the truth—is in no sense a spiritual paper. It is like the play of "Hamlet" with Hamlet left out of it.

But let us see how far Mr. Newton has any claim to be called a Spiritualist. He says: "A little further acquaintance with modern Spiritualism, and the views of its intelligent advocates, will enable our correspondent to understand that the only point on which Spiritualism is claimed to give 'demonstrative evidence' is that of the reality of spirit existence." Is that true? Does it not demonstrate that all theological theories, faiths and beliefs that have been taught as divine truth, are false, pernicious and sinful delusions? Has it not demonstrated that the happiness and welfare of humanity demands that all such theories, faiths and beliefs should be done away with among mortals? Has it not demonstrated the true relations of the temporary mortal life to the after immortal spiritual state? Has it not demonstrated that man is a spirit as much when in, as he is when out of a mortal form? Has it not demonstrated that even the unborn or still-born infant, when it enters spirit life, grows and goes on to perfect itself as a human spirit, and contributes to make up that aggregate of intelligent force that moves and controls the universe? Does it not demonstrate that no human being, however low or depraved while in the mortal form, is lost in the everlasting economy of mental and moral perfection? Indeed, what has Spiritualism not demonstrated as to the infinite possibility of not only the great aggregate of human souls, but also of the individual souls of men? We are amazed that Mr. Newton should have so misrepresented the claims put forth by Spiritualists as to the 'demonstrative evidence' of Spiritualism. That is not Spiritualism even in its lowest phase; it is not Spiritualism at all.

Again, Mr. Newton says: "Consequently, our correspondent will find that the only point on which all Spiritualists are agreed is that of spirit existence, as opposed to Materialists, who deny any such existence." Spiritualists, is that true? If so, then are the Japanese, the Chinese, the Hindoos, the Mahomedans, the Parsees, and all Christians, whether Roman or Greek, Catholics or Protestants, of any and every sect; and nearly every savage tribe to be found on the face of the globe, all Spiritualists, as much as Mr. Newton, Dr. Crowell, and all other representatives of "Spiritualism in its higher phases." Gentlemen, you are no more representatives of modern Spiritualism than is Archbishop McClosky. Spiritualists do agree as to a vast array of facts, that are ever widening and extending, as the work of the spirit-world goes on.

But as if Mr. Newton was determined to show how far he could go, to prove he is not a Spiritualist, he says: "While they (Spiritualists) generally agree that the spirits who demonstrate their existence and presence are (for the most part, at least) the spirit of human beings who once dwelt in fleshly bodies." What does Mr. Newton mean by such writing as that? Could he more plainly intimate that there are Spiritualists who believe that a very large part of the spirits who demonstrate their existence and presence are not the spirits of human beings that once dwelt in fleshly bodies? Where is there a person who believes that any spirits "who demonstrate their existence and presence" are not human spirits, who can in any sense be called Spiritualists? If all spirits who return and manifest their presence by means of human intelligence are not human spirits, what are they? Certainly demons, as the Christians claim; for the day for returning angels went by nearly 1900 years ago, and there is no pretence that one has ever been seen since then. Mr. Newton, that is not Spiritualism either in its higher or lower phases. It is demonology, or Diakkaism. You will have to take your choice which.

But it is when Mr. Newton comes to the Jesus Christ part of his hobby, "Spiritualism in its higher phases," that we get at the colored individual in the pile of sticks. He says: "Still it doubtless seems very strange to our correspondent, as it does to many people who have imbibed the popular ideas about these things, that any truthful spirits who are actually denizens of the spirit world [Are there any spirits who are not?—En.] should differ about such important matters as the existence or the divinity of Jesus Christ." What does Mr. Newton mean by such an expression as that we have italicized? Why are the "existence and divinity of Jesus Christ" of such importance to spirits or mortals? Those who regard the existence and divinity of Jesus Christ as of so much importance are Christians, whether in the mortal body or in spirit life. They are not Spiritualists, and to a man or woman are opposed—bitterly and relentlessly opposed—to Modern Spiritualism. The first thing in order for such sticklers about the existence and divinity of Jesus Christ, is to show that he ever had an existence on this earth. If he had no existence here, it is perfect folly for any Spiritualists to claim he has an existence in spirit life. There is not a particle of evidence to show that such a man, much less such a divine man, ever lived. To pretend that the Christian Scriptures contain any such evidence is perfectly absurd, and

no intelligent, well-informed and unprejudiced person would so pretend. In what respect, then, is the existence or divinity of Jesus Christ of any consequence whatever, and especially to the poor deluded, deceived and helplessly enslaved spirits, who, believing in his existence and divinity, are waiting—hopelessly waiting—for him to come from that imaginary home of God and save them from themselves. Mr. Newton, that is not Spiritualism—it is bigoted Christianity.

Again Mr. Newton says:

"Modern evidences agree with the statement attributed to Jesus, that the Father's house is indeed a 'house of many mansions,' or abiding places, occupied by many different grades of beings, who may know as little of each other, personally and in detail, as people of different countries—on this little earth know each other. They are doubtless grouped by the law of affinity, [Oh! no, brother Newton, Spiritualism does not teach anything of the kind. If that were so, spirit progression would be even more difficult than mortal progression. The law is that the position of the spirit is only limited by the desire, aspiration and effort of each individual spirit. In the absence of desire only, does the law of affinity govern. If you have not learned that as a Spiritualist, you have not learned the first great fact of the spirit-life.—En.] or sympathy, and separated by natural antipathies or diversities of genius, as in this world, only more perfectly." [According to that, there is no more brotherhood of humanity in spirit-life than on the earth. We know that such is not the fact, as the evidence comes to us from the spirit side of life, but just the opposite. From the most advanced to the most ignorant spirit, the testimony is that one universal law pervades the spirit universe, from which no spirit or class of spirits are exempt, and if this were not so, we question very much whether we could, with our humanitarian instincts, be a happy and satisfied Spiritualist.] Mr. Newton continues: "Hence, one who in this world never heard of Jesus the Christ, or heard of Him only to feel a repugnance to Him, would not be likely in the other life to be attracted to the 'mansion' or state of being in which that exalted personage now dwells." [How came this one "personage" to be so "exalted"? If he was a man, and a good man, and a true man, and a wise man, and a benevolent man, why should he be so especially exalted as to have a "mansion" to himself? If he has it not all to himself, who are they who live with him? Are they all exalted personages too? If so why do you not introduce them to your readers, as you do this Jesus the Christ? This is Christian funkism; it is not Spiritualism of any "phase."] Mr. Newton continues: "And many, doubtless, who thought they believed in him here, and supposed they were going at once to his blessed arms 'at the right hand of God,' have found that they had so utterly misconceived his true character, and possessed so little of his spirit, that centuries may elapse before they will be fitted for even a glimpse of his divine radiance."

Well! well! well!!! So far from that being "Spiritualism in its higher phases," it is something a little lower than the meanest and silliest Christian bigotry and funkism. Mr. Newton and Mr. Crowell would have us believe that they believe in Jesus here, and that they suppose they are going at once to his blessed arms; and we begin to believe they are fools enough to believe it, or why would they roll in the dirt of Christian bigotry in that manner? How much ground have they to believe such nonsense, or how can they know they believe it any more than the billions of spirits who have never caught a "glimpse of his divine radiance"? He is too "radiant" by half, to be of any use to any body, spirit or mortal. He is something like God, who is never around when he is needed the worst, according to the ideas of self-worshipping mortals and spirits. Mr. Newton continues:

"Hence, it is no uncommon thing for communicating spirits to say that they have searched the spirit world over [i. e. their narrow conception of it], and can find no such being there. On the other hand, there are others who affirm, with gratitude and tender emotion, that they have been granted interviews with the Nazarene as an objective and most lovely as well as august being, and that they recognize him subjectively as a mighty inspiring influence prompting to all good, noble and humanitarian deeds—in fact, the center of the mightiest uplifting and renewing force that reaches the planet."

Now, will Mr. Newton, through the *Two Worlds*, condescend to tell his readers who those "other" spirits are who affirm that they have seen Jesus? We venture to say that he will not; nor will he tell how, and when, and through whom they so testified. If there is any such spirit testimony in existence, let us know what it is, in order for us to know what it is worth. We venture to say that we can demonstrate, out of their own mouths, that they are of the same class of spirits who have been, and for all we know, may yet be masquerading as materialized spirits at the Pence's Hall, Terre Haute, seances, in the characters of Jesus the Christ, the Virgin Mother, Mary Magdalene, the Queen of Sheba, and other loose characters of Biblical lore. Trot out your spirit witnesses who visited "Jesus the Christ" in his "mansion," and whose faces were brazen enough to stand his "divine radiance," and we promise you, you will wish you "hadn't gone and done it."

But, in order to give our readers a little insight into the wisdom that expounds "Spiritualism in its higher phases," in the office of the *Two Worlds*, we will quote the following as *quantum sufficit*. Mr. Newton says: "Such positive testimony, in our view, outweighs a thousand-fold all the negations of unspiritual spirits, and all the doubts and cavils of egotistic mortals as well." If Mr. Newton can define how one spirit can possibly be more spiritual than another, he will have performed a feat equal to that of the boy who lifted himself by his suspenders. We have published the concurrent testimony of scores of spirits who

[Continued on the Third Page.]

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THE ANTI-CHRIST GOD—HOW MADE.

The Ritualistic Teachings of the Effete Rites, Forms and Ceremonies in Allegories Personification, Are the Reputed Gods of the Mythological World.

BY ELIJAH WOODWORTH, (90 years old.)

No. 1.—Historical records testify that polytheism is the natural outgrowth and development of human ignorance. In theorizing upon the fables, fancies, fictions and imaginations, which are the constituted ideas, the fountain of idolatrous worship of many gods, which were once worshipped by all the nations of the East, I refer the reader to Prof. Dwight's treatise on ancient Greek and Roman mythology. Mythology is composed of two Greek words; *Muthos*, when translated, is fable, fiction, fancy, imagination; *Logos* is word teaching, discourse; (Taylor's *Diegesis*, chap. 31, page 208, and Volney's *Ruins*); which is abundantly imitated in the records of biblical history. See Gen. ii., 17. "But of the tree [A symbolized emblem of ancient institutions, such as of Menu, of Confucius, of Zoroaster, and others.] of knowledge of good and evil"; [A discerning of the teachings contained in the institutions]. Gen. vii., 24: "So he drove out the man, [the pagan world], and he placed at the east of the garden [pagan association] cherubims, and a flaming sword [nature's divine teachings] which turned every way to keep the tree of life." Genesis iii., 5: "Ye shall be as gods"; [mornings allegorically personified of teachings, words and utterances, contained in these religious rites, forms and ceremonies, personified].

Deut. xii., 1: "If there ariseth among you a prophet or a dreamer of dreams [fanciful teachings personified], and giveth you a sign or a wonder [flattering tokens]; 2: "And the sign or the wonder come to pass [popular acceptance of the past—theism] whereof he [teachings] spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them." [Ritualism of idolatrous paganism; similar as it was for the Spiritualists and Freethinkers to return to the dogmas of the Church.] 3: "Lord your God [the Hebrew theology embraced nature's divine teachings symbolized by the cherubims and flaming swords to guard the way of the institutions of spiritual life] proveyth you to know whether ye love the Lord your God with all your heart and all your soul." 4: "Ye shall walk after the Lord your God, [Nature's divine teachings personified]; 5: "And that prophet or that dreamer, [fascinating teachings then as now, of dogmatic theology].

The biblical historian continues, and records formulated all-gorical personifications of the idolatrous worship of many gods then as now, and says, 7: "Namely of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth." And again he says, in the enforcement of disciplinary rules in allegorized personifications, as follows, 10: "And thou shalt stone him [discipline as a heretic now as then] with stones that he die; [in Hebrew, *Toto*, meaning to class or become inactive in his idolatrous reminiscence now as then]; because he hath sought to thrust thee away from the Lord thy God"; [that is Nature's divine teachings in spiritual things].

The same biblical historian, of the Old Testament, as recorded in the so called New Testament, in reviewing the weakness of misdirected ignorance of all the past dispensational ages, of all formulated systems of religions, idolatrous worship, he says as follows: Romans i., 18 to 26 inclusive: "For the wrath [Nature's divine intensified teachings of spiritual things] of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. 19. Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. 21. Because that when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkened. 22. Professing themselves to be wise, they became fools: 23. And changed the glory of the incorruptible into images [the letter ministrations that kills or conceals the inner meaning of Nature's divine teachings] made like to corruptible men, and to birds, and four-footed beasts, and creeping things. 24. Wherefore God also gave them up to uncleanness, through the lust of their own hearts [misdirected affection] to dishonor their bodies [scholastic institutions or schools of theology] between themselves. 25. Who changed the truth of God into a lie, and worshipped and served the creature [false teachings personating the truth] more than the Creator who is blessed forever. Amen."

No. 2.—Human progression honored in its honored march into mental and intellectual development, saw the folly of the numerous ritualistic formulas of its many thousands of religious forms of idolatrous worship, ministered by priestly arrogance, intolerance, and imposed burdens unwillingly borne, naturally outgrew these false and formulative institutions, into less and more extensive ones, with dresses, new formulates, in congeniality with the unfolding of the human mind, as follows: Josh Buddha, of the Chinese; the Krishna Brahmin, of the Hindoos; the Jehovah, Elohim, of the Hebrews; the Jove, or Christus Theo, of the Greeks; and the Deus, Deo, of the Latin Romans—all invariably translated Lord God.

These correlative or reciprocal institutions, ritualistic formulas, had schools of philosophy located in many places; the most conspicuous ones were situated in Egypt, Syria and Greece. In these schools of philosophy were intrusted the so-called Eleusinian mysteries, no one having access thereto except the regularly initiated, some of which were divinely empowered as seers and sages, namely: Potamon, of Alexandria in Egypt; Alpheus Lucretius, of Tunis, in Africa; and Apollonius of Tyana, in the Roman Empire.

No. 3.—A predicted fall and overthrow of the effete ritualistic formulas of the mytho-theism of the Pagan and Gentile systems of idolatrous worship of many gods. First Kings, xxii., 3 to 40. Ahab, in Hebrew, allegorized personification. 3: "And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours." This, in Hebrew, is translated as follows: Ramoth symbolizes the authoritative teachings of mytho-theism, both of Paganism and Gentile polytheism or many gods. Gilead symbolized the mass of testimony, teachings, words and utterances con-

tained in the effete ritualistic formulas of all antiquity, which is to fall, die, or close, in the great contest between natural science and theology, called the battle of "God-all-mighty in the field of Armageddon." In Hebrew, meaning mental, moral, intellectual and spiritual fruit-gathering in the great battle now raging between material and spiritual science.

No. 4. A change of dispensational ages to a more exalted, higher, brilliant mental, moral, intellectual and spiritual elevation of the Gentile world, afterwards called Christianity—brought into notice through the agency of eclectic philosophy, as derived from all the schools of progressive ideas in harmony with Nature's divine teachings of spiritual science.

The same biblical historian now draws the dividing line between the effete ritualism, so-called, the letter ministrations that kills, and the spirit ministrations to live. The sage St. John i., 1: "In the beginning [of the Gentile dynastical dispensational age] was the word, [in Greek, the divine Logos, translated word, teaching, discourse] and the word was God." [That is, the divine word, teaching, discourse, was the personified God, or Nature's divine, deific force]. 14. "And the word was made flesh." [In Greek, *Psyche*; translated life or soul, that is, the life or soul of mortal institutions]. 4. "And the life [mortal institutions] was the light of men. And the light shineth in darkness [in the ignorance of the human intellect] and the darkness [human intellect] comprehendeth it not."

The light of this new dispensation claims to reject or crucify the body of the letter ministrations that kills the personified, the mortal body of the so-called Jesus of Nazareth. Nazareth, interpreted garden, vegetation, growing, guarded and protected by the symbolized cherubims and flaming sword or truth discernment.

No. 5.—The Antichrist, made, matured. This trait of character is as follows: First John ii., 8. "A new commandment [a new formulated system of divine ethics] I write unto you which things are true in him [divine ethics] and in you, because the darkness [the weakness of human ignorance] is past, and the true light now shineth. 9. "He that saith he is in the light, and hateth his brother, is in darkness even until now." [then follows a series of ethics, application-]. 18. "Little children, it is the last time, [dispensational age, called Gentile Christianity], and as ye have heard that Antichrist [the organic apostate form, the spirit ministrations that gives life and spiritual growth], shall come, even now are there many Antichrists, [who have apostatized from the divine word Logos]; whereby ye know that it is the last time." [The sixth dispensational age, namely: 1. Pagan age; 2. Hebrew; 3. Israel; 4. Judea; 5. Gentile Christian, extending to the nineteenth century]. 19. "They went out from us, [the divine word], but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out, that they might be made manifest, that they were not all of us. 20. But ye have an unction." [Nature's divine anointing allatus, not the letter anointing of apostate Catholicism, ruthlessly seized and imitated by that of the Protestant priesthood, has been illustrated and demonstrated in the Garfield politico-theologic-dogmatic crudeness, the letter earth God of the theological world].

The above defines the character of the divine word God, as it is allegorically personified in the Gentile-Christian theology.

No. 6.—The Antichrist earth God is deified as follows: The personified man of sin the wicked one, the organic Catholicism and Protestantism united in one letter ministrations that kills or renders spiritual inactivity. Second Thessalonians ii., 1. The same biblical historian continues and says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, [the personified leadership of the divine, Logos, Jesus the letter, Christ the spirit, in this nineteenth century], and by our gathering together unto him. 3. Let no man deceive you by any means, for the day [second coming] shall not come, except there come a falling away first, [of the apostate Catholicism in the fifth century], and that man of sin [Catholicism personified] be revealed, the son of perdition, [of the nineteenth century], 4. "Who opposeth and exalteth himself above all that is called God, [philosophizing that which is divine or spiritual], or that is worshipped, so that he [the letter earth God] as God sitteth in the temple [meaning humanity personified] of God, shewing himself that he is God. 7. For the mystery of iniquity doth already work. [That characterizes the earth letter God of Catholicism, the apostate man of sin, the wicked one personified]. 8. "Then shall the wicked be revealed whom the Lord shall consume [by the spirit of truth] with the spirit of his mouth, and shall destroy with the brightness of his coming." [This is his second coming in this nineteenth century]. 9. "Even him whose coming is after the working of Satan, [Satan, in Hebrew, translated, means adversary, accuser, opposition to Nature's divine teachings], with all the power and signs and lying wonders. 10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of truth, that they might be saved. 11. And for this cause God [apostate Catholicism and Protestantism combined] shall send them strong delusion, that they should believe a lie. 12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Supplementary explanation of the parable, allegories and symbolized personifications, in the records of mytho-biblical history:

1st. Biblical history is divided into three grand divisions, called cycles of ages; in Greek, called *Henera*, translated day, age, or dispensation; or, otherwise, times. First, composed of the Pagan, Hebrew, and Israel; filling the time of about six thousand years. Second, the Judean, or Jew; occupying about four thousand years. Third, called the Gentile Christian world; filling the time of about two thousand years, reaching to the nineteenth century. First Epistle of John, 2d chap., 18th verse: "Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists; [teachers of a letter ritualism]; whereby ye know that it is the last time."

2nd. The use of mytho-astro-theism. It was used to form the parables, allegories, and symbolized personifications, in the records of mytho-astro-biblical history, as applied to just contingencies of human progressive unfolding in mental, intellectual and spiritual attainments; not to the solar system so written by modern interpreters, such as the French and German.

[TO BE CONTINUED.]

Our Christmas Tree, Marriage Anniversary, and New Year's Spiritual Seances.

Editor of Mind and Matter:

It is a rare thing, I believe, to see the old pagan custom of celebrating the day so notable for the birth of gods associated with angelic festivities, or spiritual seances; and I am induced from circumstances to present to the numerous readers of MIND AND MATTER—the angels' palladium—a bit of this kind of rarity as a Christmas treat.

Our spirit band, some days before Christmas, put it in the mind of their medium (Mrs. Mendenhall) to erect a Christmas tree, to be laden with presents for the little ones of Unionport and vicinity; and that after the distribution of said gifts, they (the spirits) were to give an entertainment with their presence, as demonstrative of the immortality of man. It would seem that the spirit band also intended the festival to be a surprise, at least to myself, as it was kept wholly from my knowledge until after the plans were all laid and the programme made out; the fact being then communicated by Dick—an African spirit of our band—just in time for me to foot up my quota of the expenses before the occurrence was to be put into visible form.

My attention was called to the fact in this wise: At a circle held previous to the festal eve, Dick saluted me with "Hello, Massa! Ize got something to tel you, sah." "All right, Dick; what is it?" I replied. "Why, sah, if Mrs. Mendenhall gets to carry out what's in her mind, we want to give you a seance on Christmas eve, and also one on the anniversary of your marriage," ejaculated Dick in the most earnest manner. Let it suffice to say the surprise struck me favorably, and all was understood and agreed to in the briefest period of time.

Our tree of gifts was erected in the seance room in front of the cabinet, which was also beautifully ornamented with evergreen boughs, and the walls were decorated with fine portraits of some of the worthy departed, among whom were those of Washington, Paine, Lincoln, Jones, and Garfield, with those of our beloved parents, companions, and children in spirit life; also many of the noted mediums and workers in our grand cause, who are yet dwellers in the earthly tabernacle, at the head of which latter class majestically stood J. M. Roberts. The scene as a whole, was one truly picturesque. The rooms were full to overflowing, and at 8 o'clock, sharp, P. M., the distribution of numerous presents commenced, causing to be depicted on the countenances of the little ones smiles of joy and gladness in the greatest profusion; adults sharing also liberally of the good things essential to their comfort and happiness. A word of thanks is here due the several neighboring families who aided the medium in rendering happy so many little hearts on the occasion. The good angels who participated in the affair, need no expression from me, as they know that on all occasions they have my heartfelt regards.

One thing among the gifts I will mention was a beautiful blue ribbon which I had put on the tree for my little daughter Mary, a dweller of the Summerland, merely to see what disposition she would make of it. This was afterwards conveyed to the inner side of the cabinet where Mary could receive it at her own convenience. The result I will speak of in its appropriate place.

At 9 o'clock the seance was opened by the veritable Dick, who is always found at his post of duty, with a general salutation of "Good evening, friends," followed by a brief statement of the satisfaction it was to our spirit friends to meet with us on such occasions; and that, owing to the overtaxing of the bodily powers of the medium, and the promiscuity of the audience (some of whom had never before attended a spiritual seance), he feared the band would not be able to give as successful a seance as had been anticipated; and calling for the song "Sweet By-and-by," Dick closed his first piece. "Sweet By-and-by" was sung, seemingly, with an outpouring of the spirit of the audience, during which time beautiful hands, arms and faces of loved ones were exhibited at the aperture of the cabinet.

Next, martial music was called for by Dick, which call was responded to by a young gentleman (Mr. G. Simmons, of Illinois,) present, possessed of rare musical talent, who executed upon his harp Gen. Custer's Grand March, to which Jesse Knight—our nephew, and drummer boy of the 5th Regiment Indiana Volunteers in the late civil war—beat the most perfect time on a drum in the cabinet. So proficient was Jesse with the drum, during his earth life, and so perfectly did he represent himself on this occasion, that all of the audience who formerly knew him and his peculiar style of drum music, claimed to recognize him from this single phase. Following this, was violin music by the writer, when many of the loved ones presented themselves at the aperture, apparelled in costumes of the most beautiful white, and addressing words of kindness and affection to their friends and relatives of the circle.

On one occasion, Mary, my spirit daughter, and Dick, the African, held quite a controversy at the cabinet aperture, at each time exhibiting each their nude hand, thus affording the amplest proof of spirit presence through the two dialects and different hues of their hands—all observed simultaneously.

To make brief a long and interesting narrative of spirit communion, resulting in the conversion of some heretofore very skeptical persons, I will conclude by saying that for two full hours the audience, in the most orderly manner, sat confronting the cabinet, enjoying hugely the scene; some of them expressing themselves "This is my first proof of human immortality."

Our anniversary seance took place on the evening of December 30th. The audience was large, and though comprised of both skeptics and believers, general harmony prevailed. Long before the medium was entranced, spirits were conversing at the aperture, giving strong demonstrations of their joy for the opportunity of commingling once more their voices and emotions with those of their friends in mundane life. Full forms appeared, and though from some cause they did not get out of the cabinet, they did, through the aperture, manifest sufficiently for recognition, both by feature and conversation.

Drum music by two spirits, joined by a third party with bell, simultaneously kept the most perfect beat or time to martial music on harp and violin. While I was engaged with my violin near the cabinet, my little daughter Mary presented me with a beautiful badge of honor, which she constructed of the ribbon before mentioned. This is the second favor of the kind I have received at the hand of this sweet angel. I need not tell you how highly I appreciate it.

Many of the dear ones appeared at this seance.

Among them was Miss Jennie Wilkins, formerly an actress of New York city and is the most beautiful personage I have ever beheld. While standing at the aperture, in her flowing white robes, she manipulated her massy auburn hair until it assumed double its usual length, and permitted me to handle it freely, and, as petted with her pure white fingers, in an affectionate manner, the heads of those desiring it, who came forward for that purpose.

At this stage, Billy, an African spirit, belonging to Mrs. Stewart's band, put in his appearance, and for some twenty minutes made times lively with his glib tongue, and the use of his stogy-shod feet in keeping time to the music. Billy referred me to many of his pranks which I had witnessed in times past at Mrs. Stewart's grand seances.

One incident more I will relate, which I regard as the climax at this seance. A young lady, a niece, on her way to the seance, accidentally fell and received such injury therefrom as to render her wholly unable to move her left lower limb, and she was compelled to keep her bed, which was in an adjoining room to the seance apartment. During the seance a spirit manipulated, magnetically, the injured limb so effectually as to have the young lady in a walking attitude by the time the circle was disbanded. How grand the thought, that the risen loved ones watch over and administer to the needs of the suffering ones of earth!

New Year's Seance.—The new year with us opened with angel communion. A goodly audience constituted the circle, and introductory ceremonies commenced with, singing the "Angel Band." Jesse Knight, our spirit drummer, had been presented with a new drum, and Blue Jacket, an Indian chief, with a triangle, which they seemed to appreciate, and at proper intervals enlivened the occasion by using them in gleeful concert.

The manifestations in general were similar to those on former occasions, that is, full form materializations appeared at the aperture, beautifully apparelled, and conversed freely with their friends in the circle.

Two new visitors greeted us on this occasion; the one, Mrs. Josephine Bonaparte, the spirit control of Mrs. Rebecca Massey, of Northern Indiana, who was present at the circle; the other, a lady, who but five weeks previous, met with her change by her clothes being caught on fire, burning her to quite a crisp in some of her bodily members. It was a scene of sorrow and pity to behold this female spirit with her limbs dressed as they were in cloths of white, and tied with strings of like material, as a means of her identification. But one single person present—a young lady—had witnessed her person when suffering with the agony caused by the consuming flames. This young lady says the manner in which her limbs were dressed was a *fac simile* of that of the apparition. With this convincing evidence of immortality, our seance closed.

J. H. MENDENHALL.

From The "Queen City."

To the Editor of Mind and Matter:

As I have recently been writing some articles for some of our spiritual papers in regard to Spiritualism in Cincinnati, and especially about the materializing seances of Mrs. Fletcher, one of the best mediums in our city; I thought perhaps, that you might be pleased to receive a communication also.

She and several others have been sitting for materializations about a year, and are making wonderful progress. On the Friday night preceding Christmas, we had a most remarkable seance. About thirteen were present beside the original number of sitters. The first one who appeared was little Nannie Keniston, who passed away when about two years of age. She was a niece of Captain Keniston, a well known river man. On materializing, the beautiful spirit exclaimed, "Uncle Jimmie, ain't I sweet?" in her childish voice. She was recognized by her uncle and others. Captain Keniston's wife, who entered the spirit life about two years ago, also appeared. In this life, she was a most exemplary woman, and now through the medium, gives many excellent and satisfactory tests to her husband that she still lives. Two spirits materialized in full view, and asked for handkerchiefs from the company. Having received them, they tied as many knots in them as there were spirit friends present, and in one was a lock of hair, which was recognized and retained by Mrs. Anna J. Smith. Several in the company received bouquets from their spirit friends. Taken in all, it was the most remarkable materializing seance ever held in this city, considering the length of time she has been sitting for this particular phase of manifestation.

A remarkable feature of these sittings, is the spirit singing; each spirit having its own particular song. Mingo, an Indian control, sings the "Last Rose of Summer," exquisitely; little Nannie Keniston sings, "I want to be an angel," and others with other hymns.

Mrs. Fletcher gives sittings daily, to the general satisfaction of those who visit her, as her tests are convincing. In addition to her fine mediumistic power, Mrs. Fletcher is a most worthy woman, well deserving of the support of the community, and the friendship of believers in our beautiful faith. She is a warm hearted and generous woman, and mediums always find from her a hearty welcome and encouragement. More anon,

K. G. WALKER.

Notice.

Will the friends who read this notice, kindly assist us with such contributions as they feel able to bestow in the aid of the effort to save our home from sale? Many have doubted their donations, to whom we feel very grateful. One half of the amount \$500, remains to be raised.

Continued ill-health of Mrs. Holmes and myself, and the necessary expense attending thereto, impels us, though reluctantly, to make this appeal.

J. NELSON HOLMES,
JENNIE W. HOLMES.

The appeal of Mr. and Mrs. Holmes for assistance in their pressing distress, we trust will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.